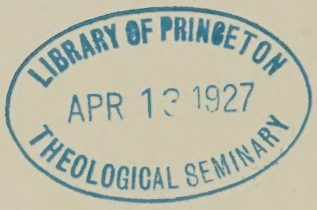
The BIBLE INDISPENSABLE IN EDUCATION



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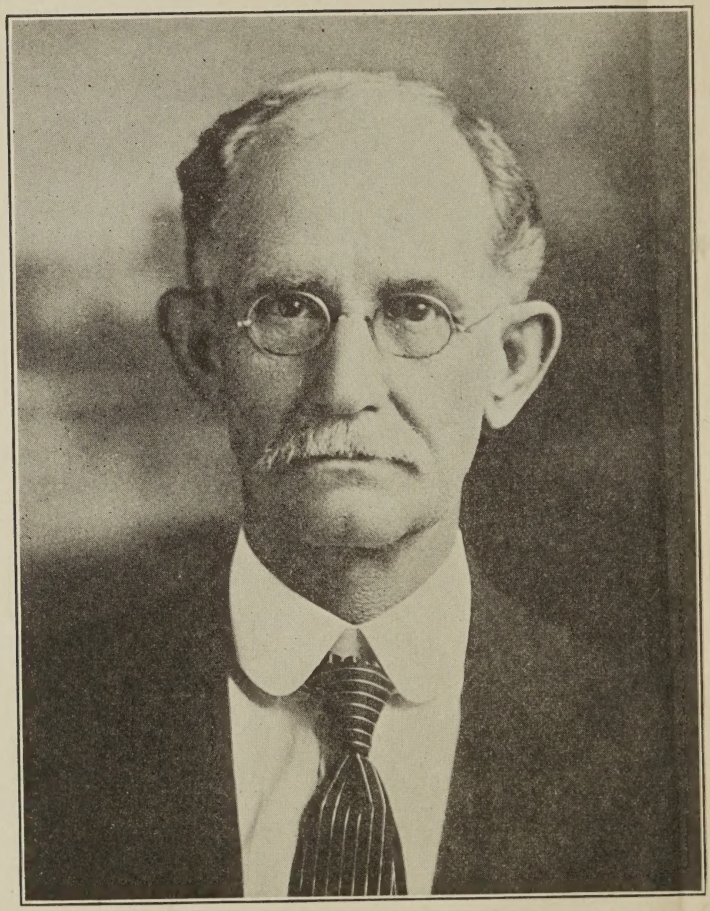

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Memphis, Tennessee
Author, Lecturer, Pastor and Magazine Writer

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The Bible Indispensable In Education

by the

REVEREND S. M. ELLIS, D. D.
Author, Lecturer and Magazine Writer

God Speaks for Himself
in His Word

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PUBLISHER'S NOTE

FOR thirty years, the author of this book was a prominent Baptist minister in Mississippi. He was educated at the Virginia Military Institute, Lexington, Va.; and at Mississippi College, Clinton, Miss.; graduating there in 1885. Five years later he received from that Institution the honorary degree of D.D. He was Secretary and Treasurer of the Board of Ministerial Education of this Institution for a number of years; at the same time a member of the Board of Trustees.

Broken health finally caused his retirement from active duties of the pastorate. He has resided in Memphis, Tenn., for several years, devoting his time to delivering lectures before the churches. During this period he has also been engaged in a study of some of the outstanding problems now confronting the public welfare, such as Public Morals, the Lord's Supreme Authority in Civil Government, the State's Obligation to render full Moral Training for Citizenship, and other vital questions of public interest. He is still active in the study of these and similar questions.

At his request the National Reform Association has undertaken the publication of this book. The publication committee believes that it will be useful in the present country-wide effort to make universal the practice of reading the Bible in the public schools.

The Association does not assume responsibility for all of the author's positions, nor does Doctor Ellis expect us so to do, but we send out the book feeling that the great fundamental truths in it speak for themselves and need only that defense which is furnished by plain proclamation.

FOREWORD

FORTY years ago at a teacher's summer school when we were brushing up for an examination for the only teacher's certificate we ever held, the sessions of that Institute were frequently enlivened by a debate between a Scotch Presbyterian County Superintendent, and a Yankee Freethinker high school principal. Their bone of contention was, whether a public school teacher had any sort of right to read the Bible in tax-supported schools.

Our recollection is, that the Scotchman had the best of the argument and we know that the Bible is still read in the schools of that county and state.

Since that time the opposers of this policy have advanced no new argument, but they have been strengthened in their position by a loose co-operation between the followers of Paine, Ingersoll and the Association for the Advancement of Atheism, the Roman Catholics, the Jews and some Protestant bodies which prefer the Parochial school system, to that of the public school.

Under the sway of an intense individualism that was the dynamic of evangelism, the Protestant people have offered, until recently a feeble resistance to this opposition to the once universal practice of reading the Bible in the schools. Consequently the schools have become largely secularized.

The constitutions and statutory law of all the states, guarantee freedom of conscience and worship and forbid any church establishment, or any sort of union of Church and State. The same is true of the Federal Constitution.

By those opposing the use of the Bible in public instruction, these provisions have been construed to forbid this practice. Where they have been able to influence legislatures, the courts and boards of ducation the Bible has been excluded by one means or another.

Much water has passed under the bridge since that debate of forty years ago. What some of the Scotch leaders of a hundred years ago predicted of the Sabbath School has come to pass. It has supplanted home instruction, but proven a very inadequate substitute for it. It has utterly failed to reach the unchurched portion of the community. Moreover the lines between the church and the world have been much more sharply drawn than in the nineteenth century. The church is every year having a more difficult task to reach with her message those outside her own ranks. Secularism, in the mean time has a generation of opportunity and its weakness is becoming evident to all.

On the other hand, the ground has been partially surveyed by the well-known decision of the Federal Supreme Court, which declares, "This is a Christian Nation." The tendency of the Parochial school has become more evident.

All of these facts have aroused the leaders of real American life, to an effort to replace moral and religious instruction in the public school system. Under their leadership one state after another is making it mandatory to read the Bible in the public schools daily.

This work of Dr. Ellis is a distinct contribution to this movement. He has covered the ground and dealt with every essential idea of the movement in his own inimitable style. We are glad to be co-laborers with him in spreading these ideals of our Amrican life.

Sewickley, Pa. WM. PARSONS.

Thy Word is a lamp unto my feet
And a light unto my path.

Psalms 119:105

For the commandment is a lamp
And the law is light.

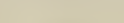
Proverbs 6:23

To the law and to the testimony,
If they speak not according to this word,
It is because there is no light in them.

Isaiah 8:20

But liberty and triumphs on the main,
And laureled armies not to be withstood;
What serve they? if on transitory good
Intent and sedulous of abject gain—The State,
Forbears to shape due channels which the flood
Of sacred truth may enter.

—Wordsworth



Education, briefly is the leading of human minds and souls to what is right and best, and to the making what is best out of them.

—Ruskin

CHAPTER I

THE WELFARE OF THE STATE DEMANDS THE CULTIVATION OF MORAL CHARACTER

Three types of schools exist side by side in America; they are private schools, church schools and the public schools. These differ in view point, limitations and responsibilities, and their differences in these things determine their character and obligations to the public. In these pages we shall discuss solely the public schools; and seek to establish the premise that the Bible is indispensable as one of the instruments to be used in their work and as part of the subject matter which they must teach in order to fulfil the end of their existence.

At the outset, let us recall that State Education was organized, and has been developed, for the sole purpose of training the rising generation for the duties and responsibilities of citizenship. It is not to be viewed as an organized scheme to confer benefits upon the child, for the sake of the child. The chief design is based upon the idea of the State providing for her own welfare and safety, the benefits per se, to the child being a by-product, not the aim. This general welfare affords both the right and the necessity for the maintenance of the public schools at the expense of all property. Thus established, and functioning after the original purpose, the public school is America's greatest agency for preserving her noble ideals and her cherished institutions. Hence it is of first importance that the curricula of the schools have as the chief aim, the present and future welfare of the

State. Or, stated conversely: *Nothing must be omitted from the school curricula, needful for the best preparation of the future citizen.* This statement clarifies the view and supports the proposition that a complete moral training, as found in the moral counsels of the Bible, is necessary to the safety and prosperity of the State.

(1) Moral Character is an Essential Qualification for Good Citizenship

The moral powers, the same as the intellectual faculties, must be developed by the common processes of teaching and training. Since the State has need of an intelligent citizenship, adequate provision has been made to meet this end, through the varied branches for intellectual study. But much more is the need of the State to develop and train the latent moral powers of the child. Failing at this point, there would be revealed a serious and radical defect in the policy of State Education. Conscience, the regulative faculty of the moral nature, is subject to education, and must be developed by moral truth, given from the source and authority of moral law, which is God's morals, given in the Book. The moral faculties, as previously noted, are sensitive and responsive to the moral quality in an action or a teaching, even as the intellect grasps a truth in mathematics or physics. The State is training the *whole natural man,* in the person of the child, for the one end—the good citizen. In this care and training the State must ever be mindful that every faculty of the child, moral and intellectual, may at some time be called into her service. For this reason the school preparation must broadly include *all* the moral and intellectual powers of the child.

The morals of the future citizen are to be begun in the nursery, the home. Among the first lessons in the rudiments of morals that the mother imparts to her child is that of obedience (obedience carries a moral quality.) The child nature, marked by trust and obedience, is fitted to receive and respond to such instruction. This moral quality of obedience is absolutely essential to good citizenship. The absence of it marks the character of the prison inmate and the lawless everywhere. But upon this elemental virtue every moral principle may be added; and in building upon the primary elements of morals, given in varying degree in the home, the school is to extend and amplify moral teaching to embrace the full system throughout the course of State Education. And thus trained after the moral ideals of the Bible, the child becomes the nation's finest asset, measuring above material values. But neglected at this point, that child may become the nation's most serious liability.

One of the potential foes threatening America's welfare is found in the two groups of the pre-disposed lawless, and both in the child state; (1) in the many millions of our youth growing up without moral restraints in the home, and its environment, and with only the semblance of moral teaching in the school room; (2) and the other numerous class is the untrained, unassimilated population of alien birth, fresh from foreign lands, bringing low standards of morals, opposed to our approved social customs, and for assimilation in the body politic require radical training in the principles of democracy. These two forces, however variant in class and character, present a threatening menace to our governmental system; and without the reformation and the reconstruction which the public school is designed to

render, these disintegrating elements within the nation are given a free hand to effect the downfall of our democracy. Now, the only known counter force for the correcting and overcoming of this nation-wide menace is Bible moral teaching in every State school.

The peace and happiness, as well as the prosperity and patriotism of any people are more securely provided for in the rooting of a nation's youth in the Bible's sound morals than by all the devices and instruments of war. And these millions of our own morally benighted youth, together with the hordes of the un-American foreigners, may be molded into good citizenship only by the melting pot of the public school, functioning in the full powers of training. The high duties of citizenship in a self governing republic demand for such citizens the full moral instruction which the public school is empowered to render. And it is only by this method of moral training that this dangerous liability shall become converted to the nation's best asset,—an upright, intelligent and loyal citizen.

(2) The Threathened Moral Evils Are Best Combatted by Moral Teaching

And that points directly to the school room, as the beginning place for this instruction. Whilst a people may suffer from the operation of the forces of nature, by flood and fire, storm and drouth, even by pestilence, yet it is significant that nations do not perish by these visitations. The direct cause of a nation's decline and final downfall is found in the immoralities and vices prevalent. The incipiency of lawlessness and crime is to be discovered in the tendencies of youth towards the grosser immoralities. In the development of a criminal char-

acter there is the stage of the flowering, and that following, of matured fruit, (the overt act)..

The two distinct forces at hand for grappling with these evils are the public schools and the police force. The first of these is *corrective*, and has to do with immoral tendencies; with lawlessness in embryo. The other force is *punitive* in its nature, symbolized by the sheriff and the jail, as against the teacher and the school house, in the former. "The strong arm of the law" has to deal with the matured product of those first displayed immoral tendencies. The ranks of this latter law-defying class may be reduced to the minimum only by the unhampered moral discipline exercised in the school room. But the increasing juvenile lawlessness of the age points the accusing finger at the public school. Over against the jail is the school house. In the failure of the school house to function in corrective discipline the jail must do double duty in punitive measures.

The evils that threaten the welfare of the nation are to be found in the germinal stage among any people. Every country is confronted by incipient evils lurking within its borders, awaiting opportunity for development. Vice being the same in its essence, finished or unfinished, only awaits the favorable conditions for its development. In that process moral defections are often unrecognized, or ignored as follies of indiscreet youth, until they parade as vice in the open, and finally stalk abroad as giant evils, menacing the peace and happiness of the whole social order. In this connection it is fitting to direct attention to the current statement, that 65 percent of the crimes of today is committed by boys and girls under 21 years of age. Surely such conditions of moral defection among our youth make appeal for the most pronounced moral teaching in the schools.

The increasing devastations of vice and crime are the direct cause of more unhappiness, and more loss to the state than all other causes. The wretchedness and misery entailed by the prevalent immoral evils upon the innocent and the guilty, the disruption of homes, the unashamed pollutions that mar family life, the political defalcations, the crushing to poverty of the weak by the strong in the commercial world; these and other national sins are steadily at work, gnawing upon the vitals of our social system, thereby imperiling the welfare, if not the life, of the nation. These evil forces must be withstood and overcome by the corrective moral forces in the school, which is the great agency of the state for dealing with immorality in the germinal stage. Moral evils growing up under the teachings of pernicious error cannot flourish where such evils are combatted by the force of moral truth. Hence, in the system of public school training the state has the most powerful agency for destroying the evils that afflict society, and disturb public welfare.

There is not a moral defection menacing the welfare of our commonwealth today, but might have been overcome in its incipiency by a vigorous moral teaching in the school room, which is the first battle-ground of the opposing forces. And it will yet be seen that among the supreme tasks of the public school, the safeguarding of the rising generation from moral corruption must have preeminence. In pursuing such a policy of education her successful achievement in this high service would justify the institution of State Education as nothing else ever done by the public school. The neglect of the state schools to render efficient moral teaching presents the cause and the explanation of that sub-agency, known as the juvenile reform school, which suggests a laundry for

the moral renovation of the state schools' delinquents. The neglect of the moral welfare of the child in the home and in the school has made the juvenile court a necessity.

(3) State Schools Must Render Full Moral Training for Efficient Public Service

The State is served in a general way by her citizens engaging diligently in the various pursuits of life. An industrious, thrifty people given to honest employment, and reaping the rewards of gain, is an indirect service to the commonwealth, and contributes in no small measure to public welfare. But the State is directly served in the several departments of public service, in the instance of police and military duties performed; in every court of justice functioning; in every public election held, and in those who have been selected to hold an office of trust and responsibility. These are the State's trusted agents and servants, and in the performance of their duties must offer a good degree of intelligence, and an upright moral character.

Much emphasis has been laid upon the education that makes for intelligence and intellectual training for these high duties. But while ignorance is characterized as a radical disqualification for efficient public service, yet it will be readily admitted that moral qualifications in all these relations are of paramount value and importance to the State.

In the use of the public schools for this necessary intellectual training, the state opens the way, and her attitude supports the doctrine, that moral principles must be inculcated in the school of preparation. Hence, in the conception and purpose of State Education the pub-

lic school is to be, and ought to be the drill ground of preparation for *all* the duties of *all* public service. A defective educational policy finally reacts upon every public interest.

Of the several great and distinct tasks of the public service devolving upon every citizen, as the State may require, each service requires moral qualifications as of first importance. These public duties are (1) the exercise of voting at the ballot, as a citizen sharing the common rights and privileges of a democracy, (2) the giving of testimony as a witness in courts of justice, (3) the services as a juror in trying the rights of property and of life, (4) the holding of office when chosen or appointed. To these may be added the teacher in the state school. For the efficient discharge of these duties intellectual training alone will not prove adequate to the tasks. The voter must not only be able to judge the merit of questions of public interest, but the highest degree of intelligence will not avail if he sells his vote. Suppose a judge possesses a discriminating mind, and by superior intellectual training is able to sift and weigh testimony to reach a true verdict, and yet accept a bribe for an unjust finding. Or what if a witness of fine intelligence swear falsely for hire? Or the judge or the sheriff disregard his oath of office, and make gain by a barter of his official service. These defections, all too common, are the bane of modern civilization, and they forcibly remind us that democracies flourish only among a people of high moral standards.

PUBLIC SCHOOLS SHOULD HAVE NO RIVALS

Why should not the state educate *all* her youth? The all controlling purpose of State Education, justifying the

existence of public education, fails when any great portion of the school constituency are deprived of those ideals that only the state can foster. The essential quality of homogeneity of citizenship must have one parent source of development; and that is necessarily the state school. Church schools, the only rival, have religion as their chief aim; and their teaching bears preeminently the stamp of sectarian religion. State authority and prestige are weakened where rival schools flourish in the same field. The spirit of patriotism is not exalted in the rival school as in the state school. And all those fine and distinctly American ideals, engendered in the state schools, find no emphasis in rival schools. Moreover the state is well equipped with officials, trained teachers, modern buildings and apparatus, and with every resource at hand for further improvement, so that the rival school becomes a hindrance rather than an aid.

Notwithstanding the late United States Supreme Court decision, in the Oregon case, denying the right of the state to forbid rival schools to the public schools, based upon the inherent primitive rights of parents in their children, the vital principle in that rejected law already holds in other departments of state administration, and will ultimately pave the way for outlawing rivalry to the public schools. For instance, the Postal system, the departments of war, and of finance, hold exclusive rights in each of these spheres. No organized company may transport and deliver mail; nor coin money, even though measuring up to standard fineness of metal; nor fit out and maintain an expedition of war. Rival departments in these spheres of government would be suppressed, or they would speedily effect a revolution, but not more surely, though more slowly, than a rival system of education. A private postal system, or a pri-

vately owned mint for the coining of money, would be dealt with as a sedition. But in the essence of it the rival to the state school is not less seditious, but more so, in that it creates a character of people developed under ideals radically antagonistic to the democratic principles of free self government. And it only needs the occasion of some great issue arising for a display of allegiance to that alien "Supreme Pontiff," seated on a throne in the Roman Vatican, to effect a crisis, perchance revolution.

But a people "forewarned are forearmed." What any free people want, or do not want, they finally, in the democratic way get it and make it secure by writing their will in such laws and enactments as will be upheld by the courts. A democracy, such as ours, may re-write its constitutional law, as well as its statutory laws. And as it may, with proper limitations, set up any law it may want, we may expect that sooner or later the rival to the state school, called "Parochial school," or by any other name will be outlawed as obstructionary to state policies. The American public school cannot be aided by an organized system of education under the control of a foreign religious hierarchy, whose government and whose spirit are those of autocracy, not democracy.

The parochial school that essays rivalry to the finest educational system known to man, has nothing of glory to its credit, either in Europe or America. Rome's unopposed educational sway in every Catholic country of Europe, has nothing to show, after centuries, but a backward immoral people, afflicted with ignorance, squalor, serfdom, political bondage and strife without end, and such abject poverty as prosperous America has no conception. Such degrading conditions are in the main even worse throughout South and Central America and Mexico, where Rome's religion and education have from

the beginning had no rival. In setting up to educate in every Catholic country, Rome can point with pride to no country on the globe. The illiteracy of Mexico and all South America ranges from 50 to 75 percent of the population; whilst the United States and Canada, Protestant countries, show eight percent and eleven percent of the people to be illiterate. The illiteracy of the Catholic countries of Southern Europe, in contrast with those Protestant peoples of Northern Europe, makes no better showing for Rome's schools. Liberty and democracy are not the achievements of Romanism anywhere on earth. The fruit of her teachings, through her parochial schools, has cursed all Southern Europe, and half the New World with illiteracy, political bondage, immorality and poverty. In the face of this unbroken record of centuries this political hierarchy, wearing the mask of religion, opposes State Education, and sets up in opposition by maintaining schools in rivalry to the state schools. Hence, this great foe of public education must be banished. America's public schools must have the unopposed right of way to mold our youth into the needful high type of homogeneous, patriotic citizenship for the safeguarding of our Republic.

But the rival schools, though an obstructionary menace, could not care for more than ten percent of the school population. Hence the burden of training our future citizenry still lies upon the state schools. Civic pride, the spirit of liberty and those high moral qualities for good citizenship, must be the product of State Education; and that class of citizenry, so trained, is destined to hold supremacy in the nation's life.

The state is under necessity to keep abreast her own fine ethical laws by the moral power she may exert through a nation-wide system of moral teaching. That

system must embrace the Divine Moral Commandments and their application to our social and civic laws. And since every court of justice in its orderly functioning, teaches moral truth by its expositions of the law, and by the enforcement of the penalties for transgressing law, the state in another department of service, the public schools, must also expound and enjoin morals. Each of these departments of the state is fitted in a distinctive way to give moral instruction. Adults are the learners in the one, and children in the other. In the complete functioning of the school the youth acquires those ethical and moral principles that the delinquent adult should have learned in the school room, but is now learning at the court house, and in a "school of adversity," with bitter experience added. Had the law offender back in his school days learned to respect and obey law as a moral principle, he would not in adult life have to learn the lessons in that more rigorous school (penal servitude) of the force of those inflexible laws when visited in retribution upon the offender.

THE EDUCATIVE POWER OF MORAL LAW

Moral law teaches more impressively than truth existing in other realms, for the reason that moral truth engages both the moral and intellectual powers. It teaches youth through its rewards for obedience, and when the duty has been performed confirms the teaching through an approving conscience. But the offender is taught through penalties inflicted for the offense. In either case it teaches. As learners, the former class have the advantage of an impressible moral nature; while the latter, the offender, is under the disadvantage of a perverted conscience (made so by moral transgression), and

a discordant moral nature; out of harmony with God's moral law. One is taught and learns by the force of moral truth, and through reward for obedience. The other is also taught, but is a slow learner; punishment as a penalty is his teacher. However, in either state moral truth seeks to educate, but gives emphasis to the Divine teaching, that in the days of youth the Creator must be remembered; and that "it is good that a man bear the yoke in his youth;"—the yoke of moral discipline.

In this connection it is fitting to observe that the moral law is most powerfully exemplified in the great personalities of the Bible. Unquestionably the moral heroes of the Bible offer the most attractive and most convincing method of presenting moral truth. The force and beauty of morals as set forth in the varied characters of the Scriptures are illustrative, convincing and appealing to a degree not found in didactic moral teaching. Moral conduct in conformity with moral law, is a transcript of the law, an interpretation of its meaning. Only the God-man, Jesus Christ, gave the perfect and complete exemplification of the exactions of the law by a conformity in letter and spirit that was flawless. He who came and fulfilled the law by obedience to the law, has honored it and exalted it for every life. His expositions of the law, together with his perfect conformity, have revealed God's moral standard in concrete, to give it a new and profound meaning. Hence, the educative power of God's moral law is set forth in the highest expression of it as displayed in the ineffable moral life of Jesus,—the most beautiful of all the ages.

Legislation based on the Ten Commandments, as are all our ethical laws, logically necessitates the authoritative teaching of those Commandments. It remains yet

to be demonstrated that a system of sound and comprehensive moral teaching can be developed apart from a direct use of God's moral law. The first fruits of school training in those states which have dispensed with the Bible in their schools, are confessedly disappointing. In those states failing to sow the wheat of moral truth in the child's nature, the enemy has sowed tares. The moral counsels of the Bible are as needful in the school room as in the court room and the legislative hall. Even more so, since it is in that field where moral teaching deals with character in the making, and where moral foundations for efficient public service are to be laid in the future lawmaker, the judge, the witness and the juror, as in no other sphere. Child life affords the drill period, and the school room the drill ground for that moral furnishing so necessary to the service of our country, in war or in peace, in public or in private life, from the humble toiler to the nation's chief executive.

(4) The Schools are the Chief Medium for Perpetuating the Morals of the Nation.

The nation grapples with no problem of more consequence than that of perpetuating her spirit and character, as embodied in her laws and customs, and as expressed in her splendid institutions. Her laws, her literary and benovolent institutions, her statues in parks and in halls of fame, standing like sentries on duty (as they are), her memorial monuments, with immortal principles graven thereon; her wealth of state papers from Washington to Wilson and Harding, that exalt righteousness, and breathe the noblest spirit of every civic virtue—all these things serve to teach and to perpetuate the spirit and the moral character of the nation. It is through

these channels of influences that we seek to preserve and perpetuate those noble sentiments that give distinction and glory to our national life.

But we must go further than that of creating institutions, framing and building a mighty government and erecting monuments and memorials expressive of a nation's sentiments. We ought, and we must, in the more effectual and more enduring way transmit these ideals and principles through the rising generation to our posterity. Every principle inhering in our national life is to be preserved and perpetuated by inculcating it in the schools. Our democracy has withstood the severest tests of adversity and prosperity, of war and peace. It has even been able to absorb and assimilate the millions of aliens coming to our lands—and doubtless this has proven the severest test—and by the contagious spirit pervading our national life, the foreigner finally becomes a partaker with us, and a partner in our self government. He becomes liberated from the degrading ideals of monarchies, with their lords and kings, their fixed higher and lower classes, their government ownership of the individual, that makes for thralldom and semi-slavery; and finally he becomes naturalized to his new relation of civil and religious liberty, as he had never dreamed or hoped. And in the melting pot of the public school the foreigner's child acquires the teaching and the spirit that prepare him to become a full American citizen. In view of this severest test, if it be asked, what is the greatest instrumentality for inculcating and perpetuating America's lofty principles? The one and only answer is, THE PUBLIC SCHOOL.

But the finest attainment of the American nation is that of her moral character. By the principle enunciated above, for the perpetuation of that cherished acquisition,

we are of necessity bound to train the coming generation to adopt and practice those lofty virtues which have operated more effectually for our upbuilding than all other influences.

The outstanding features of the moral character of our nation embrace the fundamental principles of moral law as embodied in the Ten Commandments, such as obedience to law, human and Divine, regard for the family institution, the sacredness of oaths, the sanctity of the Lord's day, the sacredness of life, the right of property, moral purity, temperance, honesty in action and speech. All these virtues have found expression in our laws; they are commanded of every one, and they are enforced by our courts. Our pure laws distinguish us among all the nations of earth. The moral virtue of the people is a bed rock foundation of all our welfare; and it is the indisputable necessity upon the nation to train her future citizens in these great moral principles which have wrought so powerfully for her own moral character, and have given her a moral prestige among the nations of the earth.

And finally, since the most important elements composing the character of our nation are moral, the state must perpetuate those distinct traits by a full and faithful moral teaching in her public schools. And since our nation has been built upon the Bible, and adheres to the morals of that Book, it is her unquestionable right to teach, and an unavoidable obligation to transmit to her posterity, the cherished fruit of its teaching. Surely no one can gainsay the right of every people to pass on to successive generations those principles in their own moral character which have wrought so powerfully for happiness and prosperity, and for the commanding position of influence and power in the world. Negligence

of this duty would prove recreancy to a trust most vital and most sacred.

Our nation has at command no agency so perfectly adapted to the perpetuating of these underlying moral principles as the public schools. Since moral character is the chief element in good citizenship, and since this element may not be obtained by any other method than by training through educational processes, we are led to the unavoidable conclusion that the public schools must, in the purpose of the institution, render the needful moral training for good citizenship. And in so doing the state is perpetuating her own ideals and principles in the living characters of a morally trained people far more effectively than through institutions and laws.

Thou through thy commandments
Hast made me wiser than mine enemies,
For they are ever with me.

I have more understanding than all my teachers
For thy testimonies are my meditation.

I understand more than the Ancients
Because I keep thy precepts.

Psalms 119:98-100

—•◆•—

Nor yet if spiritual things
Be lost through apathy, or scorn or fear
Shalt thou thy humble franchises support,
However hardly won or justly dear:
What came from heaven to heaven justly cling,
And if dissevered thence, its course is short.

Wordsworth

—•◆•—

Educate men without religion and you make them but clever devils.

Wellington

—•◆•—

For their learning be liberal. Spare no cost; for by such parsimony all is lost that is saved; but let it be useful knowledge, such as is consistent with truth and godliness.

Wm. Penn

CHAPTER II

BIBLE-LESS EDUCATION FAILS TO DEVELOP THE MORAL NATURE

"Secular" Education Defined

The "secular" theory proposes a system of education without having God in it. It would not boldly deny the existence of the Supreme Being, but assumes that the Divine existence is not a necessary factor in educational training. In this attitude it would ignore the inculcation of the elemental religious truths, such as obedience, moral purity, self control, right and justice, and human accountability to the Creator, all of which are rooted in the Bible. It proposes to teach morality only as an expediency which is supported by public opinion rather than upon Divine authority; just a "crazy quilt" presentation of human conventions, expressed in maxims, and having no higher moral constraint than that of advice or persuasion. From this "secular" viewpoint, sin is not to be condemned in the school room, however heinous be the overt act, or because of the Divine Moral Law, "thou shalt not," but because of the injury that sin works retroactively upon the doer in its corrupting power. The heathen philosopher Plato, a blind teacher leading the blind, first advanced that doctrine. But his moral reflections being devoid of an authority sufficient to influence the moral nature, the Athenians were left helpless in vice.

History furnishes no account of a successful educational policy anywhere which ignores God's moral

teachings in the school room. But it does record the downfall of some of the great nations of modern times, as chargeable to a false system of moral education. In the overthrow of the dynasties of the last three great monarchical empires of Europe, their destruction is clearly traceable to imperfect and perverted moral teaching in their public schools. Within fifty years the fruit of Nietsche's horrible teaching was brought forth in the radical transformation of the peace loving Germans into warriors, maddened for world conquest. Bolshevic Russia is today training her rising generation by a Godless and moral-less education for her own undoing, and possibly for world chaos.

(1) The "Secular" Theory Ignores Man's Divinely Implanted Moral Nature

Man's sense of right and wrong identifies him with a moral nature, and such as is possessed in perfection only by the God of Revelation. He is endowed with a moral conscience that renders him capable of responding to the urge of duty. His moral faculties are related to God's moral law somewhat as the eye is to light, or the ear to sound. But his moral, as well as his intellectual faculties must be developed; and they may be, but only by processes of educational training, whether in the home or in the school room. The one source of all moral truth is in God; and that is given in His Revelation. Anonymous moral teaching is less than moral teaching. It is like the coin with its superscription effaced; it is without value and without moral power. In the last analysis the stamp of Divine authority is necessary to the inculcation of moral truth. Apart from the Divine imprimature the coin of moral truth sinks to

the level of a moral apothegm. In moral law the Who-said-it must appear; and when found to bear God's stamp of authority, the moral sense responds. But under a less authority only the intellectual faculties respond.

Confronted by conditions of the high moral development of America's citizenship, with laws, customs, ethical ideals and institutions rooted in God's Revelation, it is now proposed that the Divine Teacher and His Text Book be ignored in the school room; the child be educated as an intellectual animal. It is even contended that the child's moral nature concerns only the Church, because morals are vital to the Church and religion. They forget that morals are just as vital to the State, and that a high standard of moral character in the people is indispensable to a republican government. A nation in thus ignoring the Divine order in education, would pave the way for its moral declension, and would thereby invite its own disaster. Yet it is proposed that this Bible made nation undertake to transmit her ideals, her spirit and her principles of government to posterity without transmitting the chief instrumentality that developed her own character. The undertaking would prove a vain experiment.

(2) "Secular" Education takes no Account of the Moral Character of the State

The State is a moral body, not organically, but institutionally. The evidence of this fact is revealed in its power to do right or wrong. God holds nations to a moral accountability. This is affirmed, and demonstrated by His favor upon righteous governments, and His judgments upon nations that disregard His laws. "The judgments of God are in all the earth," and "the nation that

will not serve thee shall perish," have no other meaning than God's retributive justice visited upon nations given over to a disregard of His laws. Since our government defines crime, enacts laws to punish crime, decides moral questions, provides for the moral welfare of the people, especially of the young, a suitable preparatory training of the rising generation thereby becomes a necessity. The moral standards of any people are found in their laws and customs, their memorials and institutions. Their perpetuation is chiefly through the inculcation given the pupils in the school room. It is here that the State's future citizenry begin under an educational training for civic duties; and civic duties require the highest degree of moral character; and there is no other way of attaining moral character, except through moral instruction from authoritative sources. The oft quoted saying of Humboldt strengthens the contention, that "whatever you would have appear in the future of a nation you must put into its schools."

The chief right of the State to maintain public education is that it may render to the youth of the whole country the necessary educational training for good citizenship. Apart from this all-controlling purpose it is doubtful if the State is justified in maintaining the institution of public education. Although the only known method of the moral training of the entire child population is by the means of our system of state education, yet it is proposed that the State abandon a system of more than a century's test of merit, and in substitution adopt a program of education that virtually ignores the moral nature, and directs the school training to those studies which engage only the intellectual faculties. In such an issue the alternative is forced upon us, that we must have *either the public school with the Bible for*

moral instruction and guidance, or a program of education that is destitute of moral truth as a system. One policy or the other must ultimately prevail; for there is no other, and the one stands in radical opposition to the other.

The rejection of the moral counsels direct from the Bible, is tantamount to the final abandonment of any system of moral teaching in the school room. This statement is supported by the curricula of those schools that formally reject the Bible. Where is the public school anywhere having a defined and extended course of moral teaching that rejects the Bible in its program? On the other hand, where is the Bible-less school that emphasizes moral teaching? However, it is consistent that if the fountain of moral truth be rejected, then that which may flow from the fountain will also be rejected. There is no substance for the Bible in any sphere of its ministry; certainly none for its moral counsels. Any formulated system of moral teaching must find its force and value in the authority behind it. Anonymous moral teaching lacks the "thus said-the-Lord;" and hence it is powerless and well nigh valueless.

(3) Moral-less Education Tried out and Found Wanting

It is to be forever insisted that the supreme quality for citizenship under a republican government is sound moral character. Every exercise of the varied duties of citizenship, from public service to that of personal conduct in obeying the law, calls for a moral action. The moral nature of the citizen is unequal to these tasks and duties without a development through processes of training. The virtue of conformity to moral law is not an

endowment through birth, nor a product of good environment, helpful as that may prove; nor may it be developed under any system of God-less and moral-less education that may be devised. The moral nature grows only by the nurture of the Divine moral counsels, and the exercise of conforming to those counsels. That nature becomes anæmic when fed on the stale bread of conventional morals and the anonymous moral maxims of the times. And yet these are the best that is offered for the moral training of our future citizenry by any system that the "secular" education offers.

The policy of this "secular" or Bible-less education has been tried out for more than a score of years in many of the larger cities of the country, and in some of the States having a preponderance of Catholic and foreign population. Its baneful fruit is seen in the lowered moral standards everywhere and in every class. Where such educational training prevails, there the moral dwarfs abound. This sickening situation is revealed in the frightful increase of vice and crime among youth. The God-less home and the Bible-less school account for the vicious tendencies of untrained and unrestrained youth. "The strong arm of the law" has not hitherto been a necessary force for the care and restraint of youth; and it is but a just indictment to charge this defection of youthful lawlessness to the neglect of their moral training, both in the home and in the school room. This "secular" education in many of the public schools stands before the world a failure. It is without a demonstration of success anywhere. And judged by its evil fruit, and by its barrenness of good fruit, it is time to "confess judgment," abandon the policy, and reform the public schools by a return to the former true and tried

system of employing the Holy Bible for the inculcation of moral truth. That policy has stood all the tests.

(4) Superficial Moral Teaching has also Failed to meet the Ends of Public Education

The "secular" policy of education rejects the direct use of the Bible for inculcating moral truth, yet undertakes to enforce Bible morals by rules and regulations, by the use of current moral proverbs, and by moralizing upon the evils and crimes of today. The teacher may solemnly declare to the pupil that it never pays to lie, or cheat or steal; that such evil doing is disgraceful and hurtful of one's good standing, but such admonitions and counsels are devoid of the property of a moral obligation. They are not given as Bible authority, and hence have a less urge than a moral commandment from the Bible. A thousand years of such vapid, authorless moralizing would not substantially influence the moral nature, as would one utterance of God's "thou-shalt-nots" solemnly directed to the moral conscience of the child in training. It is true that such moralizing and such good advice may temporarily influence conduct, but it can never reach the sources of moral life for affecting character.

The God-less and moral-less policy of education has certainly had a fair trial for demonstrating its merit over the former course in the use of the Bible in the schools. The morals of this generation of youth have reached a stage in the downgrade that has no parallel in the history of public education. Authentic statistics from the bureau of Government Sanitation on the immoral vices and the consequent venereal diseases found in many of the city public schools, simply stagger credulity. And this shocking degradation is further re-enforced by well ac-

credited data showing that 65 percent of the crimes of this day are committed by boys and girls between the ages of 14 and 21. The school boy bandit, unheard of in former times, is the indirect product of this modern education which dispenses with the Book that restrains immoral tendencies, and constrains to right living as no other instrumentality under heaven. The policy of this "secular" education, tried and found wanting, ought to be rejected forever; and it would be abandoned, but for want of a comprehensive grasp of all true moral training in its relation to the source and authority of moral truth. This nation has been built upon the moral principles of the Bible. It will be preserved only by a faithful adherence to those principles. And the direct means of the preservation of the nation's ideals and principles is the continuance of the Bible in America's public schools.

(5) The "Secular" Program Fails to Meet the Purpose of State Education

One of the baffling problems now engaging the thought of educators, statesmen and religious leaders, is the steady decline of the moral support of law among the masses, and how to arrest it. There is confessedly a need for a law abiding spirit among the masses; not merely a perfunctory acquiescense to avoid the penalties for transgressing, but an obedience for conscience sake; an obedience because *disobedience is immoral.* Conformity to law in the high sense requires that the law be understood, and the reasons underlying it be morally approved. This statement brings us to face the fact that the chief reason for very many of our laws is a religious reason, for instance, those laws regarding perjury and blasphemy, Sabbath desecration, the undis-

turbed right of public worship, parental authority in family government. All these offenses are violations of laws whose principles are rooted in the moral teachings of the Bible, and from whence they are derived. They compose a large body of our laws; and they demand for their support an understanding of their source in the Divine counsels; and a moral training there in the education of our youth.

Again, the moral character of any people must determine the scope of their school training. America must necessarily train her youth after her own ideals and institutions. But this she is not doing except in the most superficial way. The broad elemental and unsectarian principles of religion are to be found in the whole fabric of our government. They appear in the charters of government in our first colonies, in the original constitution of the United States, in the Declaration of Independence, and in the Articles of Confederation. Such acknowledgments are also found in many of the State Constitutions. These precedents have opened the way for many of the established usages, such as prayers in our legislative bodies, the National Thanksgiving Day, and the calling of the nation to prayer in times of war and pestilence. These religious principles, priceless though they be, will ultimately be lost to us if they shall not be further developed and perpetuated through our system of school training.

(6) The Religious Quality of the Oath Must be Inculcated in the Schools

Was there ever an emphasis given this teaching in the modern school room? Indeed it is doubtful if many have given it the first serious consideration. An essential property in the corner stone of our democratic gov-

ernment is TRUTH,—truth as a virtue, and as a moral quality in the individual. This essentially moral act is demanded of every one who may be summoned to a public service of trust to his country. Its expression is in the solemnly pronounced *oath* before an officer of the government. The very stability of our institutions rests upon the integrity of those who make *oath.* Every interest of our social and civil structure, even the sacredness and safety of human life, hang upon truth solemnly affirmed in the form of an oath. And what is an oath but a religious act, an appeal to God as witness to the solemn vow or affirmation, an imprecation to God as Judge to visit in judgment him who speaks *a lie for the truth?* It is God's Book that invests this action with moral dignity and sacred value both to the State and to the individual. Hence, by the adoption and use of the oath the State links itself with the Divine Throne. The lad in the school room should be so instructed, and made to understand its significance.

In the school room the embryo citizen who is taught the elements of civil government, should learn from the Divine Word, the original source, that truth is *moral and sacred,* as a lie is *immoral and accursed;* that God requires truth in word, in vow, in promise and in action; and that the official oath is a recognition of the God of truth and judgment, with a solemn imprecation to Him as the Judge. And the whole body of society, seniors and juniors, should learn also that the oath has value only as expressed by those who are morally intelligent; that it rises to its highest value only when founded on conviction formed by God's Word, and is meaningless and worthless coming from the atheist, or from one who rejects the Divine Counsels.

We may therefore understand that the value of the civil oath is in its religious source and intent; and that its value is in its religious quality and nothing else. Yet it is proposed that the State train up a citizenship without knowledge of the source and authority for the sacred vow. The inevitable harvest to follow such neglect would make sure a generation of what the Bible frankly calls, *liars.* This investigation, however, leads us to apprehend that truth is more than sentimentality. It is invested with a high degree of moral quality. Truth is a positive virtue, finding expression in moral action; and when rooted in the principles of God's moral teachings this element of man's moral nature becomes developed to a degree that is impossible under other influences.

Summary

To recapitulate: The curricula of the State school proposed by the secularist fails to comprehend the moral nature of the child; it ignores completely the moral nature of the State; it lays upon the teacher no necessity to square his instruction with that moral nature; it has failed in the task of producing moral character and the increasing lawlessness of youth is justly chargeable to its defective education. It assumes that this is not a Christian nation, but only one with a predominating Christian element and that all other faiths must stand in exactly the same relation to the government; that the nation is not amenable to God in the sense of accountability, and therefore, not subject to Divine judgments; that the purpose of State education is primarily to free the nation of illiteracy, and to provide a popular intelligence for moral and religious training to follow, through the agency of the organized religious bodies.

Thus it is seen that this minority element proposes an educational program that would forbid an expression of loyalty and fidelity to our national ideals and principles. It would establish a policy of education so devoid of these moral and religious principles, and so completely severed from God's Treasury of counsel and wisdom, that our splendid government would within one school generation pass into the hands of a people who, in ignorance of history, would ignore the claims of the Builder of our civilization. But as surely as "coming events cast their shadow before," this proposed system of God-less and Bible-less education would pave a broad road to a yet further moral downgrade of the nation. There are not two or more moral standards of Bible promulgation, one for the individual and one for the State. God's one standard of right holds every moral action to accountability, whether the act be that of the individual or that of organized society in the form of a government. "The powers that be are ordained of God;" and such powers are answerable to God for a disregard of His laws. The State can no more with impunity lie, steal, oppress the innocent, shield wrong doers, pervert justice and such like sins, than the individual may thus defy God. In the sight of God an immoral act is an offense, and the doer is held accountable whether a body of people or an individual. "Though hand join in hand the wicked shall not be unpunished." Under Divine judgments those nations that ignored His law were blotted out. Yet in the face of every Divine admonition, and every warning of history, it is proposed that we leave God out of America's school rooms. For, if we leave the Bible out, it is in effect to shut God out. Such blind folly would open the way to our nation's ultimate and hopeless undoing. Our Christian civilization cries out in protest,

Train up a child in the way he should go,
And when he is old, he will not depart from it.

Proverbs 22:6

And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest down and when thou risest up.

Deuteronomy 6:7

Slaves to the sect, who deem the heavenly light,
Through one small taper cheers the moral night,
Which should it fail to throw its radiant spark
Would leave the hapless nations in the dark.

—Saxe

Most of the objections to the use of the Bible by the public school teachers, are based upon the false assumption that the church has a monopoly on this book, and they fail to take into account the interest of the State in unchurched people.

Wm. Parsons

CHAPTER III

OBJECTION TO THE BIBLE IN THE STATE SCHOOLS CONSIDERED

In the progress of every moral movement we find that its triumphs have been achieved by the force of truth in the aggressive, not in the defensive. Opposition more often finds expression as a negative force, as the mountain does in its inertia. In the persistent struggle moral principles must often do battle with both positive and negative forces. There has been no distinct moral progress without the conflict of these opposing forces. They are symbolized as light and darkness. The moral quality that reveals itself in any great issue, invariably sets these forces in opposition; and the outcome is life or death.

In the conflict of the true and the false, the truth must become the aggressor. "Things wrong will never set themselves right." The policy of error, once established, is that of opposition in the defensive. The "let-us-alone" wail found expression from "the pit," when the poor demon-possessed human wreck voiced that cry, as the evil spirit was being routed of his habitation by command of the Lord of all spirits. That statu-quo policy has been echoed and re-echoed through the ages, ever serving the cause of darkness, but never that of truth and light. It yet finds expression in the modified phrases, "let well enough alone," "I am opposed to it," "its too radical," "I am afraid of it," and other similar expressions. But back of all such is not some unex-

pressed controlling principle, but a prejudice bankrupt of any other expression than the old time worn and never failing talisman,—*I am against it.* And in the mind of such an one, *that settles it.* The simple dictum of many of our ecclesiastical and political leaders is received as an oracle by multitudes of the unthinking. But those who think for themselves, however crudely, finally form opinions of their own; and if they think further and deeper the matured conviction is the outcome.

Those who oppose the Bible in the public schools are not in agreement on any line of opposition. Some oppose on religious grounds; others on the unfitness of many of the teachers for reading a Bible lesson to pupils; others that the place and the moral atmosphere of a public school forbid a becoming sanctity for Bible influence upon the moral nature of the child. But none of these may be classed among the weighty objections that deal with the real issue, which is, *the fitness or the unfitness of the Bible, in its own words, for imparting its moral counsels.* Of all the objections brought to the attention of the author, not one appears to meet the real issue, in the underlying purpose of state education, or in the natural rights of the child in the matter of its normal training, or of the vast scope of the Bible as a guide and counsellor to man in every sphere of this life. Objections in the main are based upon a false premise, or are specious, in dealing with a minor phase of the question rather than the issue as a whole. With a contracted vision such persons seem unable to contemplate enlarging life as the product of combined moral and intellectual training; neither the finer civilization that emphasized moral education begets, nor the new

display of the most powerful and most serviceable Book in the world.

OBJECTIONS ANSWERED

(1) The Average Public School Teacher Lacks Fitness to use the Bible

The idea with the objector is that some teachers may have every needful qualification for a proper use of the Bible in the class room, but as others may lack fitness, therefore, the Bible must be barred, and kept barred until all the teachers measure up to an approved standard for such service. Of course, this specious objection involves no principle. In opposing a branch of a tree the objector must not uproot the tree. This class of objections belongs to the details, and may be corrected without destroying the system. No fundamental principle is involved. The same specious reasoning applied to Christianity would close every house of worship in the Divine Kingdom. Because there are some preachers who are unfit, we do not insist that preaching cease. The teacher is not required to give expositions of the Scriptures to the classes, neither lecture upon the lesson, explain or expound it, but simply to read the words as God has given them, thus letting the Bible speak its own message to the understanding, as it will. Moreover, the State in exercising the power to select the teachers, may determine who may and who may not teach, with an eye to fitness for the highest duty in the school room,—the intelligent and sympathetic reading of the Bible to the assembled school. As hitherto every standard of qualification required of teachers has been met, it will be found that the unfit teacher will become fit, or will be eliminated.

(2) Viewed by Some as Destroying Popular Respect and Veneration for the Bible

A much proclaimed objection, coming from a conservative element of Church people, is their fear that such every day popular use of the Bible in school assemblies would mar its sacredness, divest the Book of its inherent majesty, and thereby weaken its influence over the rising generation. And others of this class insist that a perfunctory use of the Bible by a teacher not in sympathy with the service, would provoke the contempt and derision of the pupils to the extent of a permanent evil effect upon their minds. But these fears are imaginary, and are groundless. The Bible courts publicity; challenges all thinking, all conduct. Its mission is to mankind, bearing a message to every individual of every class, even to thieves and bandits in their conclaves, to the courtesans of the brothel, to gamblers in their rendezvous, to prisoners and to all the habitues of darkness among men. In such a varied ministry the Bible becomes neither disparaged in the public mind, nor contaminated by shedding its light in dens of vice; no more than the sun in the heavens is affected by shining upon garbage in a pig stye. In its effort to reach all classes the Bible refuses not the bill board, the screen, the daily paper, the street car, the wayside rock. And since the Book bears a fruitful ministry in all these ways, and to all classes, losing none of its majesty and power in the service, why should we single out the assemblies of our youth in the schools, to object to its ministry there? What further test should be required, after having merited the tribute, now universally conceded, of being *everybody's Book?* If there has ever been an experimental stage of its fitness to

guide and counsel mankind, it has long since under every conceivable demonstration triumphantly endured the test. In the light of its teachings we may understand that only the pit of darkness in the world of woe, is denied its marvelous ministry. But if there be any other place than God's eternal prison from which the Bible has been barred, it is certainly not the school room.

The bogey of the mocking teacher, a mere apparition, is more a scare crow in the mind of those who take counsel of their fears. An awakened public sentiment for Bible reading in the public schools would make contemptuous mockery impossible in any teacher. Moreover, the Word of God has always been able to take care of itself, even to withstand and overcome mockery. The explanation of its majestic power is that God gave it, and God is in it. Let the mocker test it. The Book challenges him. Such light minded teachers may be found in exceptional instances whose conscience and religion are in the keeping of a saceredotal priest, who would make mockery of reading the Bible before her pupils; but their numbers are few and rapidly diminishing. The Bible wins all its victories in the face of opposition, and has earned the enconium, "the Book of the people."

(3) Viewed by Some as an Invasion of the Sunday School Field

Among objectors there are those who contend that the well organized Sunday School Institution affords all the field for the Bible that is necessary to the moral training of young people. This view finds expression in the inquiry, "Why the Bible in the public schools, since we have the Sunday School? Why both these agencies levying tribute upon the Book to function to the same

end in the sphere of youth?" But in truth the end is not the same; nor the methods, nor the message, although the sphere of youth is the field.

In these two institutions, among the greatest of modern times, each provides instruction and training in its exclusive field, and for distinctly different purposes. The State school is a creation of the State, and wholly under State supervision. The other, the Sunday School, is a religious organization, under the control of a religious body. These two institutions differ in their purpose, in methods and in administration. The Sunday School operates one day in the week, under teachers and directors who render a voluntary service as a labor of love; the other, the public school, five days in the week, under exclusive state control, having paid teachers and chosen under standards for good character and for efficiency as teachers of a prescribed curriculum. The one has the purpose of evangelizing the pupil to a spiritual life by the means of the spiritual message of the Book, and for the development of that new life after the Bible ideals and counsels; the other a prescribed course of moral instruction that has the purpose of training and developing the moral character for an intelligent and loyal citizenship. The one provides for the Bible to function in both the moral and the spiritual spheres; the other such moral and intellectual training as an intelligent high class citizenship demands. In these two great institutions and agencies thus functioning in separate fields, each finds the Bible indispensable, yet neither one can fulfill the mission of the other. Hence in the light of these distinctive ends this specious objection of the public schools invading the Sunday field, because of the simple reading of the Bible daily to the pupils, is without merit.

The State having taken over the business of primary education, and having the distinct end of good citizenship, is justified in maintaining compulsory public school education. The State not only should not suffer rivalry in the specific school training for citizenship, but she must not and cannot shift any part of the burden upon other institutions over which she has no control.

In a defective moral education in the public schools the State is confronted with the complaint of committing an irreparable injury to the child, in giving the child an abnormal training. The whole course of public school education lays the emphasis upon intellectual training rather than upon moral training. And yet every duty and every relationship as future citizens will require a moral character that may be developed only by specific moral training throughout the education of youth. After the educational period has passed this defect becomes irreparable. The clay has passed its plastic stage, and may not be made over after its setting. And in adhering to a superficial moral training in her schools, the State invites any calamity that may arise from an impaired citizenship.

The normal education of youth embraces both the moral and the intellectual natures, as a *unit* and as *inseparable;* the one is as necessary to the other as the cement is to the brick in the building of a house. In the education of youth the State must train the *whole child* in its inseparable moral and intellectual organism. The child takes all of his nature to school; and in preempting the right to train him the State must educate the whole boy, as she will, by and by have need of him in a citizenship that demands the highest character of moral intelligence.

Moreover, the question of the State "sidestepping" the moral education of her youth to the Sunday Schools presents an impracticable proposition in the fact that *more than half the public school enrollment does not attend the Sunday Schools at all.* In this situation of the dearth of moral teaching in the State schools, and the moral destitution that prevails among half the school population, there is presented one of the menacing problems of the nation.

Attention is here directed to a statement of facts given out by a Sunday School Convention, lately held in Kansas City:—"Ninteen out of every twenty-five Jewish children, three out of every four Catholic children, two out of every three Protestant children under twenty-five years of age receive no formal religious instruction. Or taking the country as a whole, seven out every ten children and youth of the United States are not being touched in any way by the educational program of any church. This calls up a vital question,—how long may a nation endure, seven out of ten of whose children and youth receive no systematic instruction in the religious and moral sanctions upon which its democratic institutions rest?" The moral instruction of these, (seven of the ten), must come solely from the public schools, or they must grow up to enter upon life handicapped for high attainment, and a depreciated asset to the State. In view of this prevailing situation the State must accept the care of the moral training of this vast army of youth the same as if there were no such institution as the Sunday School. The moral status of any people is in jeopardy when more than fifty percent of the rising generation are deprived of the essential elements for good citizenship in their school training. The question arises, how long may a nation endure with fifty percent

of its citizenry destitute of the moral fitness for public service? The threatened evils and calamities confronting us may be averted only by such training of our youth as will fortify the people to meet and overcome such dangers.

But the real difficulty of public school instruction without the Bible, lies deeper than the surface comparisons made of the Sunday School with the public school. The judgments formed from such comparisons, that moral instruction belongs exclusively to Sunday Schools and other religious organizations are unsound, and must yield to facts as found in existing conditions. The law fixed in the human constitution cannot be annulled by conditions and governmental constitutions. The natural law has established it that moral and intellectual culture cannot be permanently divorced without doing violence to the child and youth. The State must educate the *whole child,* or should not undertake its education. The sound principle lies in the bed rock truth that the normal education of youth embraces simultaneously the moral and the intellectual faculties. The public school is therefore under necessity to render that full and symmetrical training of both the moral and the intellectual faculties, which in the broad sense constitutes education. And since their inter-relation so as to compose a unit in organism, it is a distortion to educate the intellectual faculties and neglect those faculties that express the moral nature. Let us again be reminded that *the lad in the school room has not left his moral nature at home. The whole boy is there, and with no part of his being more sensitive to influences, good or evil, than his moral faculties.*

(4) Objection as Based on the Constitution

The objections to the Bible in State education that rise above those of a specious character, and that furnish the weight of opposition, are based upon the apparent legal barriers. Many objectors conscientiously believe that it is a violation of our covenant law to read the Bible, or quote passages from it in a public school. The more intelligent and more conservative element of opposition takes the position that if it be not a violation of law, it is an approach towards the union of Church and State. About every phase of that many sided question has had consideration in another chapter, "The Bible in the hands of the State," and to those pages the reader is directed. But at this juncture it is sufficient to state that no United States Supreme Court decision adverse to the Bible in the public schools has ever been rendered. The nearest approach to a vital decision is the memorable deliverance from that body, rendered by Justice Brewer, in which the learned jurist confirms the contention that ours is a Christian nation, whose common law is the moral code of the Bible; that all our ethical laws are based upon the Mosaic statutes and the Divine moral law.

Congress did provide by a constitutional amendment that no religious establishment shall be set up by a law; and also that no legislation shall prohibit the free exercise of religion. The notion that this law forbids the State to recognize and reverence the Almighty God in the school room, or in any other department of the government, is not supported by any just interpretation of this Amendment. This constitutional barrier is against the setting up of a state religion. It distinctly forbids a law-supported religion or church; but *the Constitution*

does not forbid the Bible to the State, nor the use of the Bible by the State. In no sense are the Church and the Bible synonymous. The Church is an *establishment,* an *institution,* as the State is. The Bible is *God's Revelation to mankind,* embracing the individual man and the several institutions of God's ordaining, such as the family, the State and the Church. Upon this ground the State has a clear right to the Bible, within the State's sphere, as the Church and the family have in their spheres. She is exercising that right when she sets up the authority, and makes use of the Bible, whether in the court room or in the school room. Applying this right and principle to the individual it is conceded that every one has the unassailable right to read the Bible for himself; and yet the State virtually deprives the individual of that right and privilege when she takes charge of his primary education, and in defining his course of instruction, has assumed to deny to him a God-given right to the instructions of the Divine Counsellor. But this indefensible wrong is done to a whole generation of youth when the State shuts the Bible out of her school rooms. Ah, what a travesty upon America's twentieth century statesmanship, that we spend a thousand millions of dollars a year to educate boys and girls, young men and young women, and deny them a Bible in their educational program; yet if one is sent to prison for violating a law which he had never been taught was a crime, the State then gives him a Bible to read. But this priceless treasure is not to be placed in his hands unless he becomes the State's prisoner. If this were not true it would be unthinkable.

The State being a moral institution, she is capable of a moral action; and is so held by the Book. And

since she is accountable to God for a righteous government, she must prepare her school children for a righteous support of her laws and government. This she neglects when moral training for citizenship is neglected. The perpetuation of our nation and government demands that we inculcate the moral teachings of the Bible in the public schools; and there is no other agency that can so efficiently perform this duty to the *whole generation* of our youth as that of the nation's public schools.

Also in the third year of his reign Jehosaphat sent to his princes to teach in the cities of Judah, and with them he sent Levites. And they taught in Judah and had the book of the law of the Lord with them and went about throughout all the cities of Judah and taught the people.

Second Chronicles 17:7-9

As their gods were so their laws were
Thor the strong could rave and steal,
So through many a peaceful inlet
Tore the Norseman's eager keel.
But a new law came when Christ came,
And not blameless as before,
Can we pay to him our lip tithes,
And give our lives and faith to Thor.

—Lowell

To know the laws of God in nature and revelation and then to fashion the affections and the will into harmony with these laws,—this is education.

—Sylvester F. Scovel

CHAPTER IV

THE BIBLE IN THE HANDS OF THE STATE

(1) The Bible and the State Contrasted with the Church and State

Thus stated, attention is at once directed to the real issue. The question of "the Church and State" is not remotely involved in the *State's use* of the Bible in the curricula of the public schools. The State would use the Bible in the public schools for its educational value, for its authentic history of creation, for the primitive history of mankind, for the revelation of the hand of God in the government of nations, as the Supreme Ruler; and above all, for the moral counsels of the Book direct from God the Author, and suited to every life. The educational value of the Bible along these lines makes it indispensable. The Church uses the Bible for the high purposes of spiritual worship, for the preaching of the good news of Jesus Christ's salvation to the ends of the earth, for the making of disciples to the Saviour, and for the training of such disciples after the manner of life appointed by Him. The Church has her commission from her risen Lord, and that mission confines her to evangelize, make disciples and teach them obedience to all things He has commanded them. The State is concerned chiefly about the ethical message of the Bible, and not at all about the making of spiritual converts.

Each of these two Divinely appointed institutions has a distinct mission; the Church has a new creation and the appointed new life; the State for man as he is,

and for this life in the duties of citizenship. And the Bible bears its counsels to both institutions, to all men, good and bad. So long as the State does not invade the realm of spiritual duties by usurping the churchly function of preaching the Gospel message of Jesus Christ, it is a false cry to raise the objection of "State religion" over the simple reading of the Bible in the public schools.

Since the State may and must teach morals, she has the unchallenged right to fix the course of study, and select the text books; and there is no ground for opposing this right so long as the *State,* free of Church domination or Church alliance, renders the teaching. The right of the State to decide what may not be taught is beyond question. Acting on the same principle she may determine what shall be taught; and there is no lawful authority under heaven to deny the State the use of the Bible in any department of her government including the educational.

The Origin of State Education Yet Our Guide

The historian Motley, informs us "that the common school system was derived from Geneva, the work of John Calvin; was carried by John Knox into Scotland, and also became the property of the English speaking nations." He might have added that it was taken from Geneva also, and carried into Holland and Sweden, and in all countries where it was planted the common or public school has flourished. The State of Connecticut, under the lead of Hooker, has the honor of first securing free schools supported by the government. The glory of our colonial system was that of the free public school. Since the seventeenth century public education has had a gradual development; and from the beginning special emphasis was given to moral instruction direct

from the Bible, with no deviation until the latter half of the nineteenth century, when public education, under the increasing influence of Romanism, has felt the policy of excluding the Bible from the schools in many of the larger cities of their strongholds. And in several States having a Catholic foreign population in preponderance, the Bible has been outlawed from their public schools. It is to be noted that the power of the Roman Papacy has in the main been the dominating influence in those cities and States where the Bible has no place in the public schools. On the other hand, it is just as noteworthy that where Rome does not dominate, the Bible very generally has a place in the schools.

But the organized opposition which the Roman hierarchy presents is powerfully abetted by an element among the evangelical Christian bodies which is also contending for the exclusion of the Bible from the State schools. This respectable class, without intending it, are serving the cause of that politico-religious hierarchy, and although their motives widely differ, the success of their common aim will be adjudged as Rome's notable and most significant achievement since the Reformation, and the printed Bible among the masses.

It is noteworthy that not one of the great Protestant denominations has gone on record as opposing the Bible in the State schools. In the light of a better understanding of the place of moral teaching in child education and the relation of the Bible to all moral truth, there is not the remotest probability that any of these religious bodies will ever make common cause with the Roman Catholic Church against the Bible in the public schools of Protestant America.

The Deluded Opposition

But there are misguided opposers to be found in every great religious body. Men of culture and piety who jealously love the Bible, unwittingly assume a watchcare and custody of the Book, as if they had a Divine commission to safeguard it from the hands of the profane. Their attitude of opposition to the Bible for everybody and everywhere, unintentionally reveals the fetish delusion of the dark ages, that the Bible must be cloistered within the Church. They seem indifferent if the effect of their attitude tends to withhold from many millions of our youth the only Bible counsel available to all those who are deprived of moral and religious influences in the homes and in the churches. Apparently indifferent to this increasing class of benighted childhood, and seemingly unaware that "the ship of State" is floundering on tempestuous seas, they so magnify the "Church and State" spectre that the problem of education involving America's destiny seem to them of no concern. In shunning the rock "Scylla" they see no "Charybdis." Amidst the Diana cry of "Church and State," they heed not the mute appeal of the millions of our youth growing up in an environment devoid of every wholesome moral influence. They seem not to consider that this morally submerged class will soon through the privilege of the elective franchise, have a determining voice in the affairs of government; that the character of any free people is reflected in their government and laws.

Opposition Non-Constructive

So far we have had only opposition of a negative nature to the Bible in the State schools; opposition that proposes nothing in substitution. It should be remem-

bered that any established policy holds until some opposing policy wins the approval and support of the people. In this conflict the opposition is without a constructive policy; just opposed to the Bible in the public schools, but offering nothing in the place of the Bible for effective moral counsel. When a worth while substitute for that Book has been found and proposed, that will be the time for considering the elimination of the Bible in the moral education of our youth. The attitude of this anti-Bible class may be reduced to the stereotyped expression, "We object; we are opposed to it; it's dangerous, and opens the way to State religion." It is indeed painful to have to make the declaration that this obstructionary course of negative opposition to the Bible in the State schools is more responsible for the defective moral status of many of the schools than any other force. A Bible-less school is ultimately destined to become an un-moral school. Those setting up this manner of opposition seem to regard the Bible as the special and sacred property of the Church; that the Bible and the Church are inseparable. They seem unable to grasp the fact that in the moral message of the Bible God speaks to mankind. This being true, it is conclusive that to shut the Bible out of any sphere of human life is to shut God out of that sphere.

Opposition Inconsistent

The inconsistency of opposing Bible reading in the schools is seen when opponents consent for the State to use the Book in other departments of administration while they object to the State using it in the schools. The Bible without objection is allowed a place in the council chambers, in courts, in eleemosynary institutions, in prisons, and in every other department of pub-

lic service. It is folly then, and for reasons purely specious to deny the Book a place in the finest of all the fields for its functioning, that of the moral training of the rising generation in the school room. If the legislator may sit at the feet of Moses, why may not the potential legislator in the school room sit there? Almost invariably the objections set up are of the nature of a specious plea, based upon the details and difficulties incident to the inauguration of a new and constructive policy, or to the raising of the false issue of the State's teaching religion, more generally to this latter objection. The contender for State education without the use of the Bible chooses an indefensible position. He virtually approves *The Bible Everywhere, and for Everybody but the Child in the School Room.* But the masses are coming to understand that the right of the State to give the Bible a place in one department of her administration, carries the right to give the Book a place in every other department. And they are writing their judgment in statutory laws, making mandatory the daily reading of selections of the Scriptures in every State school.

The High Authority of the State

It is to be remembered that the State is a Divinely ordained institution, held responsible to God for a righteous rule. Under such a relation the State has the right to the Divine counsels for functioning after the will of God. Hence objection to the State's using the Bible must come alone from God through His Word; and it does not gainsay, but sanctions the ruler's and the law maker's right to sit at the feet of Moses and Moses' Law Giver. Suppose the Church as an institution should forbid this (it does not), the State being in no wise subject to the authority of the Church, and therefore,

not responsible to that power, may justly ignore such a demand.

The moral instruction of the nation's youth is an absolute necessity for preserving and transmitting her ideals and institutions. To that end alone the State under God, is justified in the use of the Bible in every department of administration, most especially in that of education, when foundations of moral character must be laid in the hearts and minds of youth as a basis for the duties and responsibilities of citizenship. The youth of the nation in the school room, under the moral tutelage of the Author of moral truth, gives assurance of that nation's stability and prosperity beyond any other provision that can be made. Thus, from this view of the State's using the Bible free from alliance with any religious body, there appears no indication of "Church and State." Instead we see only *the Bible and the State.* And hence in this understanding of the scope of the Divine counsels, and the relation of the State to the Supreme Ruler, we may clearly apprehend that the State has a full right to employ the Bible for the moral instruction of her future citizenship as the Church has the right and duty to bear its spiritual message of eternal salvation to a world in spiritual darkness. *Among "the things that belong to Caesar," beyond dispute, is the moral character of her future citizenship.* She cannot commit that trust to another, even if she would.

The Purpose of State Education

It is well understood that the State school has been developed under the sole idea of training the rising generation for the duties and responsibilities of citizenship; this, and nothing else. The State makes no effort to save souls; nor in any sense to usurp the office of preach-

ing and teaching the things that pertain to the doctrines and ceremonial forms of the Christian religion. While the State is a beneficiary in the fullest measure of Gospel evangelism and other Church activities, she is not directly concerned about the destiny of the pupils for another world. Neither is the State in the education of the child, conferring a charity or paying a debt. She is undertaking to improve and stabilize social order, and to safeguard the future of the commonwealth. The whole scheme of public education is based upon the idea of rendering the necessary moral and intellectual training to her citizens while minors, so that they may enter later upon their full duties as citizens. Hence the concern of the State is a suitable and efficient training for intelligence and moral character, the school being her sole means to that end. Upon these bed rock foundations—the moral and the intellectual,—democratic governments are secure, and may flourish. Deprived of either, they can not endure. These schools are the character making institutions for our youth; and in the scale of values, they rank in the class with judicial courts, legislative councils and armies of defense. Courts and legislatures may be made over, if they fail, but the man, once a boy, cannot be made over by any process of school training.

The State's Right to Educate Includes Her Rights in the Child

In full appreciation of the training period for the tasks and duties of citizenship awaiting the rising generation, the State lays a conscripting hand upon her youth for that preparation in the school room that will best fit them for these varied duties. In view of the tasks and responsibilities imposed upon a free people

under a democratic government, the conclusion is unavoidable that the program of State education must embrace a continuous discipline of both moral and intellectual faculties, because morality and intelligence are supremely essential to the performance of every duty of citizenship. When one's intellect only is trained, the liability is that he will become a cultured criminal; and when one's moral nature only is trained there is a tendency for him to approach blind fanaticism. In either case there is a distorted character,—an educated villain or a moral fanatic. Education is incomplete and perverted without the training of both the moral and the intellectual faculties, as is universally conceded. In view of the vast interests of the present and the future, the purpose and program of education are amply justified. America's system of public education is one of the noblest achievements of our civilization; and the public schools are the most efficient agency for preserving that civilization.

The Means Suited to the End

The State, in having the definite purpose of her own welfare in the education of her youth, is justified in pursuing the course of instruction that will yield the necessary quality of citizenship. Hence, *whatever goes into the curricula must serve that purpose; and that which is indispensable in producing it must not be omitted.* The highest quality of citizenship, of course, is moral character, made conformable to the moral law. But character, moral or intellectual, is not an endowment implanted in the human constitution, but the product of training, (education). Therefore, the State must of necessity provide moral and intellectual training in her schools.

And since the State has the unchallenged right to provide moral instruction for those in her schools, it necessarily follows that she may in her own judgment adopt the system, the course of study and the text book authorities for such instruction. In this situation the State has the incontestable right to adhere to the Divine system of morals as the authoritative standard for every school. In such a position the State may give moral teaching direct from the original source, or she may choose such text books as are based upon God's moral commandments. In other words, she may teach morals from the Bible, or from works on moral science based upon the Bible. And so long as the State uses the Bible for its moral instruction, and does not delegate such service to a religious body, opposition is without grounds. In such opposition argument is either specious, or fails of the point at issue, by raising the religious question, which is not involved. Hence, in view of the purpose of State education, the logical conclusion is inevitable that, for the maintenance of her ideals and the safeguarding of her noble attainments in moral civics, the use of the Bible in her schools is absolutely justifiable.

II. The Bible Presents a Distinct Moral Message

And that moral message concerns all men, because it is spoken to all men. When this view is lifted above the prevailing prejudices it becomes clear enough that the Bible used in the schools for inculcating sound morals, does not involve the State in teaching religion. The whole moral system, including the statutes and precepts, is the common property of mankind. And as there is but one universally recognized moral code, there is but one Bible, and upon that Mighty Book, America has built the finest civilization known to man. That Book

was given a place in the corner stone of our government. It furnished the wisdom and the inspiration for our constitution. Its ethical principles permeate our laws as salt in the food we eat. Its moral sentiments pervade society and all literature. It has given cast and direction to our thinking. For two hundred years it has dominated our schools, and given character to our national life.

There is But One Bible; No Place for Another

In these degenerate days, when every good thing is counterfeited, this priceless heritage is challenged by miserable caricatures of the Bible in those grossest religious frauds of the ages: The Book of Mormon, and the silly nothings of Mary Eddy. The recognition given these cheap imitations of Divine Revelation, even though limited, is a reflection upon the intelligence of the times. And yet they are covertly championed as worthy of a place among men and along with God's Bible, the time tested Book of forty centuries. Some go so far as to contend that the old true and tried Bible, bearing its credentials from God the Author, is not any more to be given its place in the school room, because the rights of some supposed Mormons, or some group of Christian Science sisters would be violated. Of course, if the Bible were used for the propagation of spiritual religion in tax supported schools, opposition should and would prevail. The Divine moral code is written into our laws and statutes, thus making God's moral law the law of the land. If Joseph Smith's so called revelation, or Mary Eddy's mental hallucinations contain the remotest suggestion of any additional moral law, or even a worthy contribution to moral truth given from Sinai, the whole world is ignorant of it. When

that is shown the people will then consider their educational value, in comparison with Heaven's Book of Moral Truth.

The Bible Functions in Two Spheres—The Moral and the Spiritual

There are many among enlightened Christian people who balk at this declaration. But all Bible history supports the statement. Mr. Bryan so understood the Scriptures, and said, "The morals and literature of the Bible have a value entirely distinct from the religious interpretation placed upon the Bible." In the better understanding of its manifold ministry, we are bound to concede that the Bible functions in one sphere without at the same time functioning in every other. In one utterance we have a statement of history, with its outstanding moral lessons; in another wisdom expressed in a proverb; in others moral truth in commands; and transcending all these, it brings the message of light and life to the soul in darkness and ruin. It reveals the deep things of Christ, the Son of God, of His Kingdom and Kingdom law, of His matchless life, the most beautiful in all the world, of His final triumph over evil and all evil forces, with the principles governing the destiny of all men in the world to come. These and their kindred teachings are lodged in His Kingdom, and have been committed specially to His Church for the making of disciples to Him and His Kingdom.

Since it is most important to understand the varied ministry of the Bible to man, let us make other citations: for instance, in one utterance the Book deals with the "natural man" (man in his natural state), and in another, with the "spiritual man" (the new creation); and neither of these commands is inclusive. They are not

interchangeable. Again, "Thou shalt not steal" may restrain the thief from the overt act, yet leaving him estopped from that transgression he has not thereby been led to a spiritual action of seeking the Divine favor of the Saviour Jesus Christ, in compliance with another and a distinct utterance from the same Book. God's moral utterances carry primarily the moral essence, and are given to all men, believers or unbelievers, and their perpetual observance is an obligation upon all moral creatures. The moral nature of man, no matter how sunken in moral depravity, is in some degree responsive to the claims of God's moral law. This significant fact supports the contention that *the moral law is God's message to all men.*

In further exemplification of this quality and characteristic of God's Word, the injunction given by the inspired writer, "Let every soul be subject to the higher powers" (human government), is a command of universal obligation, upon "saint and sinner." Yet this is not remotely related to another command, "Go ye into all the world and preach the Gospel to every creature." The first mentioned command is of universal obligation, and reveals a principle in the Divine purpose of human government, as "ordained of God," however imperfect be its form and administration. The extent and purpose of the other command are not universal, but specific and restricted to a distinct class—the disciples of Christ in His spiritual kingdom. Now, the teacher in the school room, using the Bible to enjoin obedience to rulers and to law, by reading that Scripture and the context, would forcibly exemplify a proper functioning of the Bible in a State school. But if that teacher should present the Bible teaching upon confess-

ing the Lord Jesus as a personal Saviour, and urge the ceremonial badge of baptism, following the confession, then there would be a clear case of teaching religion in the public school. Hence, we may undertsand that a Bible moral command as such carries no mandate for the performance of duties in another sphere wholly different. This distinction is very clear of things in the moral and spiritual realms. *The Bible verily speaks to them "that are under the law," as well as to them that "are under grace."*

The moral precepts of that Book fit every life, and they are needful to everyone for the shaping of conduct, for forming character and the building of a life. But teaching moral truth in the schools or anywhere, apart from the Bible and its authority, is only a vain effort to teach without the teacher. *Eliminate the Divine authority for moral teaching, and such teaching sinks to the level of conventionalism and advice. The impelling "ought" and "ought not" come from God's speaking it.*

III. Bible Morals May be Taught in State Schools Without Teaching Religion

And since this is true, there is not the shadow of excuse for opposition to the Bible in the public schools. Those among evangelical Christians who oppose, set up the objection that any use of the Bible whatsoever would in effect be a teaching of religion. They are confused over the erroneous notion that the Bible functions only in the sphere of religion. They appear unable to distinguish morals from religion. Whilst it is true that the religion of the Bible embraces the morals of the Bible, yet the converse statement is not true, that morals comprise religion; for there is often found a well ordered moral life in one who makes no pretension to a Godly

religious life. If these things be not true, then the point of opposition is gained, and the Bible has no place in a secular school, or in any other department of the State. And more, the Catholic position of withholding the Book from the people is to be conceded. But the Bible refuses to be confined to pulpits, and restricted to the spiritual domain, even though it functions in that sphere to the highest conceivable ends.

The Church Has No Exclusive Right to the Bible

No nation, no people, no religious body, no cult nor class, and not even the Church may lay exclusive claims to the Divine Book. *It is God's Book to send it where He may please,* and "it shall prosper in the thing whereto I sent it." It will function in the hands of any, even in the mouth of the unbeliever and the scoffer to convict and convert such a one, because "the Word of God is not bound." The Book is to be read by the wayfarer as well as by the disciple, by the child as well as the parents of the child, and by rulers and all in authority, for its wise counsels and its faithful warnings. The Masonic Order, and many other fraternal bodies appropriate the Book, and use it freely in their rituals without complaint of their having usurped Church functions, and of teaching religion.

No one has yet shown that the reading of the moral lessons of the Bible as given by Moses, his own masterful deliverances in commandments and statutes, together with the impressive lessons from Samuel, from David, Elijah and Daniel and other great Bible heroes,—no one has yet shown that the historical narratives of these noble worthies when read to children in the school room can be improved upon for impressing moral truth. The strength and the weakness of conduct of those sturdy

characters present to the child concrete moral truths of the highest order for its emulation. Added to the rich treasury of Old Testament history are the matchless parables of our Lord, and the many expositions of ethics as He applied them to right living. A day by day reading of these Bible selections in the schools would convince the open minded, and even the honest doubter, that such use of the Bible is powerfully efficacious for the inculcation of moral truth; and instead of the service being a hindrance it becomes a forerunner to Christianity.

The Irrepressible Conflict

After all that may be presented in affirmative plea, there is an implacable opposition to the Bible in the public schools. The effort to win over that class of unyielding opposers is as vain as the effort to make a saint of Satan. The Romanist and the Jew oppose the Bible in the schools with a stubborn tenaciousness that forbids their unprejudiced consideration of the question at issue.

It is indeed marvelous that the Catholic and the Jew, age-long enemies, have united for once, in this strenuous opposition to the educational policy of the country. It is an unexplained phenomenon of psychology that a point of agreement between radically differing parties can unite them in some other cause. Such diverse elements may not contend for the same ultimate aims, yet agreement on some vital point brings them together. But great moral issues have ever caused the Pilates and the Herods to make friends.

The Catholic and the Jew Yoke-Fellows in the Conflict

The Roman Catholic and the Jew stand for nothing in common that could unite them on a policy of education. Yet in this attitude of opposing the open Bible for child training they are one. These strange bedfellows join hands at the school house; the Bible is their purposed attack, and the object of their common enmity; but the helpless child becomes their victim. But in the absence of a cementing bond this unnatural alliance will sooner or later break down.

In no other great issue during the past thousand years have these two diverse religious forces been united. It is well known that the Jew has suffered such relentless persecution at the hands of the Roman hierarchy as he has not from all other sources combined. His plight is yet pitiable where Rome's sway is unopposed. During the two thousand years of exile, as wanderers over the globe seeking a haven, the Jews have found no country and no government that has bestowed upon them such freedom and protection as that which they have in Anglo Saxon America. The downfall of this free government and its splendid civilization would expose the Jew to the thraldom of his age-long enemy, the Roman hierarchy. In his joining in the move against the open Bible in the nation's school room, he moves to destroy his own house, and break down the wall of protection that our Bible-formed civilization affords him. But "Ephraim is joined to his idols." And if the Jew persists in thus aiding his arch enemy, and refuses support to the institutions protecting him, then we must, and we will do the thing despite his opposition.

In view of the bloody record of the Roman Catholic Church through the centuries, and of their unbroken record of withholding God's Book from the people, even from their own following, (burning Bibles instead of distributing them among the nations), we are led to consider their attitude as entirely consistent, and must appraise them as the same implacable foe to an open Bible for the people. And since it is a cardinal doctrine of the papacy that the *first* allegiance of the Catholic is to Rome's authority, and not to the civil powers; the elective franchise determines no issue so far as his vote goes. So long as Rome's authority is first, discussion with that class is vain, and a free, independent expression by his ballot is impossible. He takes orders from the Roman Vatican in the spirit of the bond servant to his master. Counter orders or appeals from Washington would be disregarded. As a world political system, masquerading in the robe of Christianity, it presents the menace of a class *en masse*, and represents political sentiments foreign to the spirit and genius of free Americanism. The Catholic is a subject of two governments, hating one and cleaving to the other.

This Irrepressible Issue a Challenge

In this irrepressible conflict between America and Rome, in which America's "crown jewel" is endangered, that foreign politico-religious hierarchy may understand, once for all, that the advocates of "the Book for all men" do not intend to allow the issue of an open and free Bible for the moral education of the thirty millions of our youth to be determined by a religious body that chains the Bible to her altars, and suffers it to speak only as she interprets it. In placing the Church above the authority of the Bible, it follows that the Church

must control the Book; and this is Rome's monstrous contention. This claim of holding supreme authority in religion carries the claim of holding the exclusive right to interpret to the people the plain words spoken by the mouth of God; and that is tantamount to an implication that God failed to speak intelligently to the common understanding and requires an interpreter. Hence we have a vicegerent of the Almighty, mitered and robed in the garments of Royalty, in the Roman Vatican, "exalting himself above all that is called God," "showing himself that he is God," assuming censorship of the Word of God. What more can be added to this display of Satan's blasphemies? But on this Gibraltar we stand: *The moral message of the Bible comes to mankind already interpreted. God Himself gave it in the simplest terms of expression.* In the full confidence that God spake His Word, and does continually speak it to all men, we are bound to maintain that *the Bible is the world's Moral Teacher, and by Divine purpose must continue to function as such.*

Rome's Opposition Re-enforced

It is lamentable that Rome's opposition to the Bible in the public schools is strengthened by a respectable number from the ranks in the Protestant Churches. In the incompatible alignment of this element with this inveterate enemy of the open Bible, they find themselves opposing the Bible for its direct power and influence over the entire school population. While they hold nothing in common with this politico-religious hierarchy in civic ideals and aims, yet if Rome should finally succeed in banishing the Bible from the schools, her success will have been made possible by this class of intelligent citizens; and yet this "Church and State" group are in

no wise in sympathy with Rome's aims and methods. They are unwittingly marching under a banner that stands for the overthow of our ideals and our system of self government. The liberal explanation of this attitude is that they confuse the moral properties of the Bible with the things that are distinctly spiritual. Since moral truth paves the way to spiritual truth they seem unable to apprehend that moral truth is fundamental, and presents a distinct and complete system. Of course, they are not in sympathy with Rome, though they are unwittingly acting as her coadjutors in the object pursued.

The final banishment of the Bible from the public schools of America would be regarded as Rome's victory, and would be acclaimed her greatest triumph on this continent. Without the aid of this allied force, Rome's achievement is impossible. This intelligent but misguided group have departed from their own ideals and standards, and are working hand in hand with the enemy of self government and the old time democratic religion of the Bible. In this unholy alliance they are losing sight of the basic truth that God's Word speaks to "the natural man" as well as to those "who are spiritual;" and that *the burden of His message to "the natural man" is His Moral Law.*

God's Moral Law of Universal Obligation

In the confusion incident to this much controverted issue it becomes easy to lose sight of the fundamental fact that every moral creature under heaven is made subject to the moral law of God; that this obligation is as eternal as it is universal. The moral law is embodied in the Commandments; it is amplified in statutes and precepts; it is illustrated in the lives of the holy men

of the Bible, and is finally interpreted and exemplified by Jesus Christ, thus presenting the one complete and perfect system of morals known to man. The child in the home and in the school room is, first of all, entitled to know this law.

The confusion is increased by a needless confounding of morals with religion. Preachers, theological teachers and school men, here and there, are found using these terms interchangeably. They seem to hold that morals embrace religion, and is religion because religion includes morals. This notion if true would forbid the inculcation of Bible morals by State schools. But it is false on its face, and false in fact. It is a Bible revelation that all men are held under the law of God, subject to the law's demands. This subjection to the Divine law makes it necessary that all shall be given the moral law, and taught the obligation of obedience, which it imposes.

The great statesman, Daniel Webster, gave expression to a vital principle of government when he said, "The right to punish crime involves the duty of teaching morals." The Bible sets forth this principle in all its great utterances, for no threat of punishment can be found in it without a corresponding moral lesson which, if learned, would safeguard the individual from punishment as an offender. In order that the State which punishes may teach morals that will prevent the necessity for punishment, it must have a text book on morals that will meet every need of the citizen. The Bible alone is such a Book. It includes the whole world, "for what things the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God."

Since the State has the right to enact laws that carry punishment; and since she has a right to teach her youth those laws, surely she has a right to teach those moral lessons that will enable her citizens to keep her laws, and thus avoid punishment. There are certain definite and universal moral laws, recognized by mankind. These laws have been incorporated in the Bible. America has drawn her ideals from this Book and has builded her great institutions upon its precepts. She has recognized the universal obligation imposed upon man by the moral laws of God, and has meted out her punishments to wrong doers largely according to the teachings of the Bible. Therefore, since knowledge of the law is a necessary agent for the enforcement of the law; and since obedience to civil law is a moral action demanded by the moral law, it follows that a training of the youth of the land in the Divine basis of all moral law is not only justifiable, but absolutely necessary.

Man's Moral Constitution

In further consideration of morals and religion, let us view the question of Bible morals from the standpoint of man's nature. In his creation man was constituted with a moral nature, having moral faculties entirely distinct from those that are intellectual. The moral nature of man has been marred by moral transgression, yet his moral nature is not extinct. It is to be observed that in his natural state man is not only amenable to every moral precept of God's teachings, but despite his moral blemish, he is yet responsive to God's moral laws; that is, he has a moral sensibility of right, justice, honesty, truth, and of the obligation to

obey God as set forth in the moral counsels of the Bible.

It is understood that it was in man's moral nature he was "created in the image of God." In his creation man was given a spiritual nature, as well as a moral and intellectual nature. It was in the spiritual quality of his being that he died under the threatened curse, "in the day thou eatest thereof thou shalt surely die." He did not in that act of disobedience die, physically, morally or intellectually. Hence, in no other sense could the progenitor of the race have died than in his spiritual nature. But this spiritually dead race is yet alive in the moral nature, and responsive to God's moral requirements. In that fallen state, having only a moral and intellectual nature, God held man accountable under His moral government, and gave him the moral law to bind him to His government. Man's first response was on the occasion of the giving of the law, at Sinai. That response revealed a moral, but not a spiritual nature. "All that the Lord hath spoken we will do," was the answer of the multitudes numbering many hundred thousands of every character, good and bad.

Moreover, the Bible declares that all men are held accountable under God's law, whether the law be spoken to them or written in their hearts. The Divine moral law is understood to be in a sense an expression of God's holy moral nature. It is the moral law of the universe, and has been set forth in a code for the tutelage of mankind. Man though dead in his original spiritual nature, is yet constituted to receive the Divine moral counsels; and though spiritually dead, he is still a moral creature. In this state of man's impaired constitution the conviction is irresistible that education is

radically defective without the instruction of man's moral faculties in God's moral teachings. The State is and ought to be concerned about the moral character of her citizenry. The destiny of every people, first of all, rests in the morals of the masses. Thus confronting a situation always potentially perilous, the State addresses herself to the task of character training of her youth in the school room. In so doing, and admonished by multiplied failures to arrest the increasing immoral tendencies of youth, she employs the supreme character builder as moral instructor. And in such use of the Bible in the school room the State is but adhering to the nation's fixed educational program for nearly two hundred years.

The Moral Education of the Jews Under the Mosaic Dispensation

In demonstration of the effectual working of His moral law as an educational force, God set up His framed law over a nation of His own direct creating, and He tutored them, using the law as "a school master" during nearly fifteen hundred years. Under that continuous moral training God developed Jacob's posterity from an Egyptian bondage into such high qualities of ethical and social virtues that the Jewish nation far excelled all other people of their times. That demonstration of Divine moral instruction has been an outstanding object lesson to all people of God's estimate of moral education, and the way of accomplishing it. The course of instruction gave prominence to moral truth in its comprehensive scope, and was so applied as to exalt the Divine way of right living as the chief purpose of education. It gave moral foundations for a life time of building therein. And no master educator

of any age has taught to the contrary. Even the pagan philosopher, Plato, approached this fundamental principle in education, when he exalted the moral above the intellectual, as a first essential for citizenship in a republic.

But God's Book puts it more forcibly than Plato. Moses gave the details of the day by day instruction of the Jewish child; hear him: "Thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." Instead of modern educators accepting this way, it is proposed that America's children be educated without the counsels of that Book; without its moral foundations. It would prove a vain experiment to improve upon God's way. Education without the Bible is practically unmoral, and wherever such a policy obtains it has furnished no proof of its merit.

The Moral Education for America

America's splendid civilization has admittedly been built up on the moral foundations furnished by the Bible. It is as truly a Bible formed nation as was the Jewish nation. Every principle of ethical law in our government is rooted in the teaching of the Book. The moral stamina of the people has been the chief factor in our elevation to a foremost place among the great nations. Our continued supremacy in the world depends more upon the maintenance of high Bible moral standards than upon all other forces and influences combined. The place held by the Bible in education determines today the place of any people in the ranks of nations.

It is unthinkable that countries like China, India and Turkey could dominate those nations whose civilization has been built upon the moral ideals furnished by the Bible. The essential quality of moral stamina in the sense of refined justice, is too feeble in those peoples for them to cope successfully with nations of superior moral development. They have groped in moral darkness, without moral standards from the beginning of their national life; and without the light and guidance of the Book which has been the builder of nations from the beginning, they are destined to remain in their backwardness as object lessons of a Bible-less civilization. France has been a hundred years striving to recover the once commanding position she held among the powers of earth, before shutting the Bible out of her government and her schools. Germany will, for many years to come, reap the bitter fruits of the false moral teaching of her youth. Neitsche supplanted Moses in Germany's schools; and within fifty years of his God-less, brutal teaching, that people, which had shared most freely in the fruits of Protestant Reformation, turned from peaceful pursuits to the bloodiest war of all the ages. America will adhere to the Bible, and will give the Book the place of authority.

In view of these and other object lessons of history, revealing nations either helpless, or adrift on an uncharted sea without this Divine Counsellor, the question is both timely and pertinent. *Shall America's fine civilization, made by the Bible, now dispense with the Bible?* The question answers itself. The spirit dominating Anglo-Saxon civilization is a creation of the Divine Book. The perpetuation of that civilization demands the transmission of those bedrock moral foundations that

underlie and undergird our laws and our institutions. And above all, the security and stability of democracies rest only on sound moral principles pervading the plain people. Monarchies may endure longer with little moral support from the masses; but for a self-governing people to endure, they must have the full moral furnishing found in the Divine Book.

Bible Morals Common Property

In no spirit of flippancy would the writer deal with any phase of these weighty matters; but the ludicrous attitude assumed by some of the opposers is provoking to the limit. After a beating of the "tom-toms" in a ceaseless cry of the "bug-a-boo" of "Church and State," they catch a fresh breath to declare to these profaners of sacred things that the Bible is out of place in a public school; that it is the exclusive property of the Church; that the Church has the safe keeping of that Book from all ungodly hands; that violence is done in this conscription by the State,—a kind of profaning of the vessels of the Lord's house before a Belshazzar orgy is committed. Yes, yes, friend objector; when this illimitable treasury of God's truth is shown to be in your care and keeping, or in the exclusive keeping of the Church, then your cry of alarm will be heard; but until that is shown you will be laughed at as one who takes himself too seriously. That class of objectors may yet have to be reminded that they are more agitated over shutting the Bible out of certain spheres than they show concern about sending it abroad in a world of darkness to shed its Divine light.

There may be, and is, found here and there one who would make a foolish display of his jealous but self appointed guardianship of the Bible, but no religious

body known to the writer, save the Roman hierarchy, pretends to hold "a corner" on the Bible, especially on its moral teachings. In the realm of Bible morals there are no exclusive rights. The Jew, the Catholic, the evangelical of every name share, and share alike, in this legacy. Even the great heathen religions are adopting the morals of the Bible. Religious bodies among us may differ widely upon doctrines, methods and forms of government; *but they do not divide, upon the moral teachings of the Bible. In Bible morals the Christian world is one.* The explanation of this agreement is found in the fact that there is not a moral truth revealed, the just statement of which is open to a contradictory interpretation. In its marvelous simplicity it can be and is brought even to the apprehension of the child, and for the sake of the child.

Bible Morals the Common Faith of Mankind

And since the Divine system of morals is of common interest to all the religious bodies, there is no just ground for objections to teaching Bible morals in the school room. There are not, never were, and never can be two or more systems of morals any more than two or more multiplication tables. In the matter of morals we are all of one faith; and therefore, it may be maintained that the use of the Bible in the public schools, teaching what everybody believes—Bible morals,—is in no proper sense a teaching of spiritual religion. The State in her own interest must teach morals. Even the daily administration requires moral truth and its enforcement. And since moral truth emanates only from this Divine Luminary, the State in the use of the Book is but having the Author speak His own message. In addition to these facts and first principles, we must ac-

cept the evident truth, namely, the child is endowed with moral faculties eminently fitted to learn moral truth from the beginning of its training, and that the moral and intellectual faculties must be trained during the school period of the child.

IV. The Right of the State to Enact Moral Laws Carries the Right to Teach the Authority for Moral Law

There is no denial of the authority of the State to enact laws of a moral and ethical nature. But the right to give moral instruction co-extensively with such legislation is called in question. Reducing the objector's position to a definite statement we have something like this expression of it: The State may enact an ethical law, but she may not give instructions for the observance of such a law. But if this objection be found too sweeping then shall it be qualified to embrace only such laws as are traceable directly to the Divine laws? Strange it is that this class of objectors fail to observe that this right as a logical sequence is established and pursued by the State in every instance of publishing new laws. The intent of publication is *instruction,* even though it be called *information.* And it is but a step further in the same direction to take the text of her ethical laws into the school room, to enlighten the understanding of her youthful citizens in the nature and origin of such laws.

Keeping in mind that the chief purpose of State education is to provide for herself a citizenship with high moral character, the State will yet face the necessity, for her own preservation, of commencing at the beginning of citizenship to build into the foundations of character the moral principles of right and justice, from

the original source and authority of such principles. Hence, in the right to publish the laws, the State may teach her laws, including those ethical laws that are based directly upon the Divine moral law. This right is asserted by every judge in every court of the land; also in the prisons, in the alms houses, in the juvenile reform schools, and even in the State's legislative councils, and that without opposition.

Notwithstanding the right as a principle, and all these precedents of other departments of the State in using the Bible without restriction, the exception of the department of education is insisted upon by these classes who oppose the use of the Bible in public schools. These inconsistent objectors are thus found consenting to the State using the Bible in all other departments of administration but the schools. There they draw the line and bar the door, "thus far, but no further." But it must be steadfastly insisted that the right to enact moral and ethical laws carries the full right to teach moral law in its fundamentals, yea, teach any law of the Divine code, or the whole Divine code. And since that code is the parent law, the State may not only teach her own laws, but may trace them to their source and authority. In so doing the State does not need to make requisition upon the Church. She simply makes way for the Bible to speak its own moral message direct to the child.

Constitutional Barriers are Against the Church, Not the Bible.

The Supreme Court of the United States has never delivered a decision that denies the right of any commonwealth public school to read the Bible in its schools. Every decision having a bearing on the question rather justifies such use of the Bible in the State schools. In

Justice Brewer's memorable decision, rendered in 1893, he at great length declared this to be a Christian nation, founded on the Bible, and that Christianity is the unwritten law of the land. Ours being a Christian nation, in a national sense, as against a pagan or a Mohammedan nation, the Bible is no more sectarian in America than is the Koran in Turkey.

Several state supreme courts have rendered decisions to the effect that the Bible is not a sectarian Book. The decision of the Kentucky Court of Appeals in affirming a decision of a lower court, declares that the Bible is not a sectarian Book; that reading the Bible in the public schools, without note or comment by the teacher, is not sectarian; and such use of the Bible does not make the school house a house of worship; and furthermore any particular edition of the Bible cannot be said to be sectarian because any such edition may be used by any church. As the courts view it, the Bible is not more sectarian in America than the Koran is sectarian in Turkey.

Congress did provide by a constitutional amendment that no religious establishment shall be set up by a law; and also that no legislation shall prohibit the free exercise of religion, (Christian or pagan). By the greatest strain upon the meaning and purpose of the amendment, the reading of the Bible in the school room is viewed by some as a violation of this fundamental law. Such use of the Bible certainly does not come under the first clause of that amendment, regarding "the establishment of religion;" and furthermore it does not involve the second clause, "prohibit the free exercise thereof." Those who hold to the constitutional objection begin with the wrong premise. They assume that the Church and

religion are one and the same. Religion is the system or thing proclaimed. The Church is the Divine agency for preaching or proclaiming religion. That which is proclaimed (religion) and the proclaimer (the Church), can never be the same. The State therefore in divorcing herself from the Church did not divorce herself from religion, nor from the Bible the source and authority of morals and religion. Education being a necessary State function—training for efficient citizenship—she must use the Master Text Book to that end in the school room, in the same right that the Church finds its distinct message in the same Divine Treasury of Truth.

Democracy Not Challenged by the Constitutional Amendment

Every article in America's Constitution either directly or by implication recognizes the sovereign will of the people as the court of last appeal and decision. And the will of the majority when properly expressed becomes the will and law of the government. This amendment so far as concerns the use of the Bible in the public schools, is not to be interpreted in a way that would commit the educational program of our country into the hands of a minority, because the issue does not involve a constitutional question, but a policy of government; and that is to be determined alone by the expressed will of the majority. The constitution provides for the protection of a minority in their constitutional rights, but does not allow for the rule of a minority over a majority in the administration of government. Without this principle obtaining there could be no stability in a democratic government. Hence we may view the fundamental nature of our government as fixed; but the methods and policies are not. These things are within

the reserved rights of the people; are flexible, and may be changed as new conditions may arise. Now in all matters of educational policies and school administration, *majorities and not minorities must govern.*

Understanding that the use of the Bible in the schools by the State, and not by the Church does not violate the constitutional inhibitions of "Church and State," it must of necessity be a question of State policy, to be determined by the will of the people, which may find expression either direct by votes or through their representatives in the legislative body. Yet this matter of ruling the Bible out of the schools is often determined by a minority, under the subterfuge that their rights are not to be violated by a majority. In such case these rights are assumed to be constitutional guarantees, when they are not. Hence, since the issue is clearly one of policy, and open to legislative enactment, the rule of democracy by the majority must prevail, else, what becomes of the rights of the majority? Shall the majority yield to the minority, or the minority yield to the majority? If a minority shall not submit to the will of the majority, then how small a minority shall we recognize before reaching the vanishing point, when the false premise, with its false position shall be abandoned?

If forty-nine percent of the people may set aside the wishes of 51 percent, then may not one percent successfully oppose a measure, and thereby dominate the 99 percent? Yes, if the people may be hoodwinked into the notion that a constitutional question is involved, as in this case, and the people be led to believe that it is a matter of "Church and State" instead of the Bible and the State. It is very evident that the Bible issue

does not involve a constitutional question, but a policy of administration, to be determined by the will of the majority, which in this case, is known to be overwhelmingly in favor of the moral education of the nation's youth under the counsels of the Bible. *This is American democracy, the rule of the majority, and there is no other.*

But turning again to the Book, and in its clear light, it may be learned afresh that the Bible is the charta of the Church, and the counsellor to the State. It furnishes the Christian ministry with the only message that carries light to the soul in darkness. Every moral virtue is rooted in its teachings; and there is no just ethical law, current in society or expressed in statutes that is not to be traced to its source in that Treasury of wisdom. Thus, we are led to understand that "the Word of God is not bound," but under the Divine purpose, functions in every sphere open to its ministry. It can no more be anchored to the pulpit, as in days of yore. It has more tongues and more messages than all the preachers of all time have ever voiced. The preacher has his office by Divine appointment; but let him not think that he is indispensable to the Bible. It does not cease to function after furnishing his message. "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it."

The Relation of the Child to the State

It is a hopeful indication that the matter of public morals is now claiming the serious attention of leaders in the educational, political and religious circles. The very grave situation of child life exposed to immoral influences abounding in society, and never before so

menacing, compels the most serious consideration. The moral welfare of the child is felt to be one of the nation's problems. This is emphasized by the many organized societies of men and women for child welfare. An additional evidence is found in new statutory legislation that is intended to provide a better school environment and better moral safeguards for our youth. They are appraised as the nation's most valued asset, in the preparatory stage of childhood, under State training for future citizenship.

The inculcation of public morals necessarily begins at the nation's school house. Here the child is brought into new relations with the State, and is taught to share in some of the duties and privileges of citizenship. In that beginning the State assumes a new and special care of her young citizen. In the education of the child the State begins with nature's unspoiled plastic material, to form and develop it after her own ideals and purposes. Mindful of the one objective of good citizenship, the State must faithfully use the brief training period to that end, remembering the trite but pertinent maxim, "the child of today is the citizen of tomorrow." The State has been slow to learn that the character of the rising generation is in her hands, and to be determined by the character of its education. The State does not yet appreciate the soundness of the claim that every quality of high class citizenship, attainable through educational processes, is the child's right. Since the man of today is the product of the State's yesterday training in the school room, the responsibility incurred in this child conscription ought to be felt as the most grave among civic duties. And in the undertaking, the destiny

of the child is not more problematical than that of the State.

Moral Downgrade Tendencies Must Be Arrested

We are apprehending from a grave situation that society is suffering an alarming deterioration under the influence of lowered moral standards. The perceptible downgrade of the masses is traceable to an enfeebled, undeveloped moral stamina. This stunted development is chargeable chiefly to a neglect of moral training during the training period, or to a training under false ideals. The unprecedented increase of juvenile crime, and the flaunting display of "jungle morals" are to be accounted for, either by the neglect of sound moral teaching, or by a false moral teaching in the school room. The arrest of this downgrade tendency is not to be found in juvenile reform schools, patching old garments with new cloth; not in societies having for their purpose the improvement of environment and additional activities for child life; nor in the modern school methods of moral training by the conventional moral maxims, emphasized in numberless "don'ts," —*don't do this, and don't do that.* All these experiments fail to reach the moral nature; and hence they fail to generate a moral impulse. But the old neglected Book of God's moral counsels points the parent and the teacher to the way, and the only way: "Train up a cihld in the way he should go: and when he is old he will not depart from it."

The sweeping from the school room of the paganistic teachings of Evolution and the many other pernicious doctrines that sanction or wink at moral laxity, is but the first step in the needful house cleaning. But

to sweep the house of things corrupting, and bring not in those active and positive influences that made for the moral welfare of the child, is to exemplify afresh the parable of the unclean spirit going out of a man, and afterwards finding his place unoccupied, swept and garnished, it re-enters, to make the last state worse than the first. In casting out false teaching from the school room, it must not be left *empty,* to invite some other form of false teaching, but let us see to it that the Master Educator, the Bible, shall enter in to occupy. The State in determining what *shall not be taught* is but adhering to her right under the same principle, when she directs what *shall be taught.* In the words of the late William Jennings Bryan, God's World man,—"The right of the taxpayers to decide what shall be taught can hardly be disputed. Some one must decide. The hand that writes the pay check rules the school; if not, to whom shall the right to decide such important matters be entrusted?"

The widely prevalent moral stupor explains the unresponsiveness of the people to a quickening stimulus. The long period of the steady decline of moral training in the schools is at last reflected in a generation at ease under lowered moral standards. Of logical necessity the ratio has been preserved between the school world and the world of adults. But under the shock of increasing crime eruptions, threatening a collapse of orthodox moral standards, the necessity is gradually gripping the public mind that God's moral counsels cannot be relegated to a corner, or banished from the nation's school rooms, without incurring the consequences in the inevitable Divine judgments to follow upon a State and people that ignore His laws of right living. At last, in emerging from the cloud land of confusion, incident to the pur-

suing of an ignis fatuus in educational experiments, resulting only in sickening disappointment, we have learned one priceless, fundamental truth,—that *education is incomplete without moral instruction; and moral instruction is incomplete without the Bible.*

Conforming to this vital principle in education, of the contemporaneous development of the moral and the intellectual faculties, we should return to the former custom of having the Bible speak a message daily in every public school in the land. This would be no doubtful experiment, but a return to a tried and approved policy of the former better days.

In the final word, suffer a reminder that the moral spirit of our sovereign free people is generated by the Bible, and the Bible only. Apart from that source every moral excellence of the people must continue in decline. A nation's final extinction is preceded by a decadence of the moral virtues. Moral virtues are the product of moral training. And the school room of the nation affords the one field for laying those enduring moral foundations in the young that will ensure moral stability, and will both shape and safeguard the destiny of our beloved country, the most signally favored by Heaven of all the earth.

For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereunto I have sent it.

Isaiah 55:10-11

The Spirit breathes upon the word,
And brings the truth to sight;
Precepts and promises afford
A sanctifying light.
The Hand that gave it still supplies
The gracious light and heat:
His truths upon the nations rise;
They rise, but never set.

Education begins with life. Before we are aware the foundations of character are laid, and subsequent instruction avails but little to remove or alter it.

—Franklin

CHAPTER V

THE SUFFICIENCY OF THE BIBLE FOR MORAL INSTRUCTION

The Bible is preeminently a book of morals. The way of right living claims more than half of all its utterances. Right living lies at the foundation of all substantial race progress. Right living is brought to light originally in God's Word. Its bedrock ethical principles have never been superseded. Amidst all the inventions and discoveries of men, there has not been a single discovery of a distinct moral truth. Man's contributions have at best been but a generation of the principles found in this moral code, and an application of them through rules and laws for moral conduct. In a fundamental sense, *the Bible reveals all there is of moral truth.*

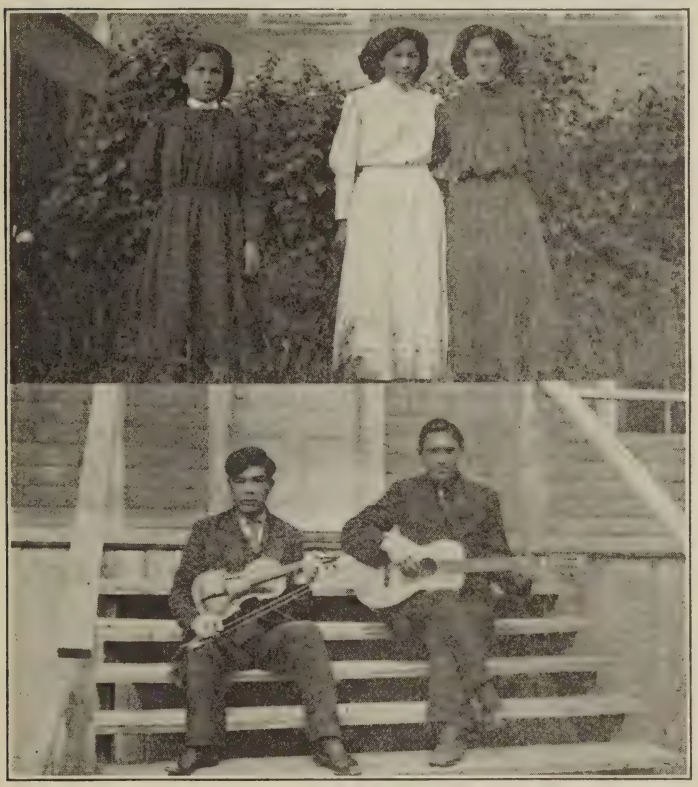
In contrast with modern civilization under Bible counsels and ideals, those nations of antiquity, deprived of this Treasury of Divine Knowledge, and groping in moral darkness, have made no advancement in those things that characterize modern civilization. In the main, as we find them today, so they were a thousand years ago. In the fields of discovery, science, literature, moral and social life, the pagan peoples of the world are yet walking in the paths of their remote ancestors. Their only light is that which is reflected by governmental and financial relations with the enlightened Bible-formed nations. Their backwardness is displayed in their family relations, in crude dwelling houses, in methods of travel and transportation, in the absence of

public utilities, schools, hospitals, orphanages, and asylums for the aged and afflicted. And added to this wretched state is the absence of incentive to improve conditions. That inspiration, working as a mighty moral lever, finds original source in the Divine Counsels, without which people will remain in squalor and ignorance, acquiring only a veneer of that civilization which bears upon every phase of it the Bible stamp. With debased womanhood, and brutalized child life, universal characteristics of pagan civilization, they present a contrast with peoples of Bible lands as great as if they were an inferior race, and inhabitants of another planet. The Bible is set to accomplish the elevation of every race, because it begins with God's counsels for right living, the first step in the upward climb.

This Sufficiently Demonstrated in the School Room

Since it is conceded that the Bible is sufficient in its broad scope for inculcating moral truth generally, it is in order that the Book be considered in that light in the school room. The Bible is within itself a textbook for training. But the inquiry arises: Is the Bible, in its own words, without note or comment, suited to the school room? Will it of itself impress its ethical teachings upon the moral nature of youth? Are its lessons suited to the grades of child understanding? Does this Master Book speak to the child through mandates and precepts, through its character narratives, its historical records, its warnings and judgments, and from the mouth of Him who is the Word? Yes, in all these ways the Bible speaks.

The child, as a child, is provided for in the Commandments. Moses commanded the teaching of the



The Grandchildren of Native Alaskan Indians
Educated at Sheldon Jackson Institute

"The Bible is set to accomplish the Elevation of Every Race"

law and the statutes to the children in the home and beyond the home continually. It was only the youth, trained in those counsels, that could enter into the promised land. The same teaching was not so effective upon their obdurate sires. These statutes and commandments were sufficient for the child Samuel, Israel's greatest statesman and prophet between Moses and David. They were sufficient for the child Josiah, brought up under Temple teaching, to become one of the most highly commended kings of Judah. Daniel, the prophet and statesman, never wandered away from God's moral counsels, which he received during the first twelve years of his life. From a child, Timothy was instructed in the writings of Moses and of the prophets. In serving these outstanding characters so efficiently there is presented a direct display of the sufficiency of the Bible within itself for imparting moral counsel to the child in the school room. No human brain will ever by any known method of thought-communication, improve upon the story of Joseph, or of Moses before Pharaoah, of Ruth and Naomi, of Esther, of Elijah and Ahab on Mt. Carmel, of the Sermon on the Mount, and many other outstanding deliverances. Hence the Bible is at home in any circle of youth.

(1) Anonymous Moral Teaching is not Bible Moral Teaching

Moral teaching, however true to standards and to form, has not always the same force and value. The "who-said-it" determines in its last analysis the significance of a moral lesson. This is true generally of all utterances. The discovery of a bona fide unpublished manuscript from the pen of Shakespeare would be announced around the world. The same writing would

go begging if its publication should be sought by an unknown writer. The most ordinary statement from President Coolidge commands a nation's attention, when the same utterance, if it had been made by the man Calvin Coolidge when a private citizen, would never have gotten into the daily press. Many a rejected manuscript carries every point of merit but that of a name already established in the literary world. The fact prevails on every hand, and finds its best illustration in the superior force of Bible utterances over all others. To that phase of our discussion attention is now directed.

We mean by anonymous moral teaching a presentation of Bible morals without giving the Bible as authority for such. The giving of a moral truth in the phraseology of a current proverb or some snappy maxim, is the accentuated display of this evasion. When moral teaching rises no higher than this form of anonymous teaching then the homely philosophies of "Poor Richard's Almanac," from the pen of Ben Franklin will serve the purpose quite as well. The paraphrasing of a Bible moral utterance may reach the mind as an abstract truth, but no more exerts a positive influence upon the moral nature than such mottoes as "honesty is the best policy," "murder will out," "a lie is never justifiable," and many other terse statements of truth. They lack that moral quality of authority, centered in a personality which carries in himself supreme excellence, and the right to command. In all of God's moral commandments and precepts He makes His authority and His Personality to appear conspicuously in the utterance. *The truth is in all of God's moral counsels, but the projectile force that drives truth home to the moral nature is in God who speaks the words.* God's

words carry every quality of His attributes, not excepting His omnipotence. Without the Divine property inhering in His words, the Ten Commandments would rise in value little above the current maxims which the mind apprehends as truth in the abstract. The Divine imperative is the force behind the command, without which the moral utterances of the Bible would be considered on the plane of advice. This manner of giving God's moral counsels anonymously in the school room, common in these times, is essentially moral cowardice. It leaves God out of it.

In support of this contention for God's personal identification as author of His moral utterances, attention is directed to the august occasion of the giving of the Moral Law. The majesty of God's person was attended by fire and the quaking of the Mount, and the voice of the Trumpet sounding louder and louder. In this awe-inspiring manifestation of the Divine presence *"God spake all these words."* Not Moses, not Aaron, but God Himself. And as "the Word of the Lord endureth forever, the quality of endurance was stamped upon the Law, in the fact that *God spake the words,* and also that the words *"were written with the finger of God."* Moses, who fashioned the plates, might have been commissioned to do the writing, but the giving of the Law to mankind, once for all, must bear every stamp of its Divine Author in His excellence, majesty, holiness and authority; hence God Himself *spake, wrote* and *gave* His law to the people, and thereby set forth His authority by accompanying that law with His *voice and presence.*. No other distinct revelation is found from Genesis to Revelation that so emphasizes the majesty of Divine authority, and so displays the

presence and the power of the Almighty God as does the august occasion of the giving of the Law, excepting only the appearing of the glorified Lord Jesus to the Patmos exile. From Sinai God spake to mankind. From Patmos, Christ the Lord and King, spake to His churches. In each instance the message was both written and spoken. But it is clear that the august drama, staged at Sinai, was to establish in the most solemnly impressive manner the source of the Law, God's personal identification with its deliverance, and its binding obligation upon all.

Hence we may understand that the giving of moral teaching apart from the Bible, its parent source, reduces such teaching to the level of man's moral counsel. In its anonymous character there is lacking the element of authority, and it is appraised as a mere consensus of public opinion. But to give the same teaching as the expressed command of the Almighty, it is at once elevated to the degree of supreme authority. It exerts an influence upon the moral nature and the human will that can never be affected by moral truth given in generalities. We need not marvel that God so often affixed the Divine stamp upon his deliverances in the words, "I, the Lord hath spoken it."

For these reasons we are led to appreciate the fact that the force and value of moral law is to be found not only in the *quality* of that law, but in the *source* of it. If such law be but the dictum of man, then it rises no higher in the scale of values than the author, man. But on the other hand, if the moral command comes in the words of the Almighty God, then His supreme authority is brought to bear for the answer of obedience. In view of these things, and in view of the

Divine personality in the Word, it is urgent that the source of moral truth should have universal recognition. And most certainly it is time to stop this "pussy-footing" with the Bible in the schools, taking its pure gold and paying it out after having defaced the superscription upon the coin. Let the child which has been given the moral coin, see whose "image and superscription" it bears. Do this for the sake of full value in the undefaced coin. Do this for the sake of common honesty. The educational authorities everywhere should abandon the "speak-easy" delusion and deceit, the practice of which does violence to the constitution of the child, through the disappointing effort of educating the intellect to the neglect of its moral nature.

The Contrast of the Former Public School with the Modern School

The fine product of Bible influence in the public schools belongs to an earlier period. The modern methods of homeopathic moral teaching, and given anonymously, suffer in a contrast with the times in which the Word of God was read daily in every school. Those were the days before the European hordes came over, and put the alien stamp upon our cities; before these benighted and priest ridden aliens interpreted (?) for us our constitution, and before they were marshalled by those minions of their pontifical master in the Roman vatican to banish the Bible from the schools, thus leaving us to teach moral truth anonymously or not at all.

In those better days of our schools and of our republic, when the Bible functioned openly in every school, when moral teaching prevailed, and character was the first consideration in the child's education, in those days

there were no unmentionable immoral vices and diseases in the school world, such as now are prevalent in many of the centers of population. In those days there were no highway robbers, no burglars and bandits and gross licentiates among school boys and girls, such as are to be found among youngsters of the high school age of today.

Explain this moral defection of modern youth as we may, it is not satisfactorily explained without having to admit that the banishing of the Bible from many of the public schools paves the way for the giving up of a pronounced moral teaching in such schools. In other words, there is no sound and efficient moral instruction in those schools where the Bible has no place.

In support of this declaration we quote from a writing by the Rev. G. J. Rosseau, of Pensacola, Fla., in which he is discussing "Crime Among American Youth." Under a subdivision in his article he charges that the distinct cause of increasing crime among youth" is the brand of education to which the youth of America has been exposed during the past twenty years or more." Hear him further: "A teacher investigated recently about 1,300 school readers and spellers in the Congressional Library at Washington. He found that those published around 1776 showed 50 percent of the material on religious topics, 22 percent on moral, and 28 percent on other lines; while those published around 1920 showed zero percent on religious matters, three percent on moral topics and 97 percent on other subjects." Says Mr. Rosseau, further, "Is it any wonder that present day youth with only three percent of moral equipment and 97 percent of paganism and materialism, should kick over the traces, disdain social convention, defy law and

set out to achieve by the aid of the gun, burglars' tools, dynamite and automobiles, that which their education has taught them to be the chief end of life—material acquisition?"

To the above arraignment of present day laxity of sound moral teaching, the author would direct attention to the disappearance from many of the schools of any distinct department of moral instruction. Moral science once had a place, but where is it now to be found in a public school? Let the investigator, if he will, inquire and learn what has become of the text books on morals and moral science, that once had a place in every school curriculum. He will find no text books on ethics, and no department of moral instruction in those schools which have discarded the Bible. It may be stated, no Bible, no systematic moral teaching. It is a logical sequence if the fountain be shut up, the outflowing stream will dry up. When the Bible is taken from the schools the great Moral Teacher, the chief safeguard of youth, has been taken away. In the going of the Great Light the lesser lights follow, leaving the school without its moral guide.

"The Little Red School House"

Notwithstanding the new methods, and the boasted improvement in modern education under expert teachers, with every facility and convenience as found in the great highly organized city schools of the present day, "the little red school house" in the village, and the unjanitored cross roads school did a business in their day that makes the modern school suffer by the contrast. They produced the giants and stalwarts in their day that led the nation in every great crisis. Every moral

achievement during the past one hundred years is traceable to those little school houses. They made their day illustrious and immortal. Those teachers, with their Bibles and their old-time "blue-back" spellers, and McGuffey's readers, and Murray's grammars, were the "Mark Hopkins" of their day. They are a cloud of witnesses for Bible morals in the nation's schools, not to go unheeded in these degenerate days. They point to the illustrious history which their disciples have made, saying in effect, *These are our pupils; show us yours.* The sufficiency of the dear old Book has been well demonstrated in the school room. The contrast of the modern school with that of former days is sufficient to establish the point.

(2) The Adapatation of the Bible for Moral Instruction

A distinguishing feature of the Bible for imparting moral instruction is, that it presents the Author and His Spirit in all its didactic teachings. There is no mistaking of the Person doing the talking. Throughout the Scriptures this distinctive mark abounds in such expressions as "walk before me," "walk with me," "learn of me," "hearken unto me," "come unto me;" "my son, forget not my law; but let thine heart keep my commandments; write them upon the tablets of thine heart; so shalt thou find favor and good understanding in the sight of God and man." The Bible so displays this element and quality of effective moral teaching that the Divine personality of the Author becomes a part of the message.

The Bible also meets the condition of a universal moral need in its one universal message. The writings of men are naturally directed to some nationality, often

to a special class as to intelligence, to age, sex or social relations; to moral, social or political problems. But never yet has a human being risen up equal to the task of directing a comprehensive message at once and forever to the whole human family, as appropriate to the purpose in one age as in another. There is no such message possible to the human brain. There never was the intelligence and capacity for the stupendous undertaking of instructing mankind in the fundamentals of right living. But here is a Book from God, for all mankind, for all time, and suited to every creature of understanding, young or old, high or low, intelligent or ignorant, moral or immoral. That Divine Book in speaking to the multitudes at the same time speaks to the individual, as if he were standing alone in the presence of the Author. And why should not the Book meet this purpose, since it is the Creator speaking to His own creature? Even the "wayfarer and the fool" are embraced within the Divine counsels; much more is the child.

The Bible Suited to the Common Understanding

The first demonstration of the efficiency of God's moral counsels, on the occasion of giving the Moral Law to the mixed multitude at Sinai's base, forever settled the question of adaptation of God's utterances for all classes. Himself the teacher, using His own Word, He spoke to the assembled host. That gathering represented every degree of understanding, and every stage of moral imperfection; and their ready response to this first lesson in God's morals ought to silence every caviler, objecting to the fitness of the Bible for the direct moral instruction. Ever since that epochal day it has been demonstrating its fitness for the moral instruction of the race.

Since the Bible comes to us in a vocabulary of less than six thousand words, more than half of which are words of one syllable, we marvel over its clearness, its simplicity and its force. We look in vain for similar qualities of excellence in other works. Its counsels require no exposition; but just as God spake, His words reach the understanding of every state of intelligence. No other utterance grips the mind of a Milton, an Edwards or a Newton, and at the same time, and in the same words, reaches the mind of the child. Only God can do that. Man's effort would be directed to the sage or to the child, not to both, in the same utterance. If to the child it would go in the vocabulary of the nursery. But the Bible reaches the child's understanding without "baby-talk." And whilst the Bible is not a nursery book, yet it is pre-eminently the Book for child life, for the foundation of character and its continuous development. "Thou shalt teach them diligently unto thy children."

The Versatility of the Bible in Moral Instruction

This versatility is displayed in the many spheres of knowledge it covers, and in the variety of its subject matter. It explores the whole realm of moral truth, leaving Divine light to shine forever upon its explorations. The perfectness of the law of the Lord consists as much in the variety of knowledge it reveals, as in its chosen and purified words. "The Law of the Lord is perfect" from every viewpoint,—perfect in substance, perfect in expression of God's mind, and perfect in its scope. The moral quality is distinct in every style of the literature of the Bible; and whether it be that of history, biography or narrative, poetry or proverb,

didactics or exposition, the moral lesson is in it, and is impossible of evasion.

In variety of subject matter, though precept be upon precept, it is never a "twice told tale." If it repeats a lesson, it is to give it a new setting, for additional instruction. When it rehearses Israel's deliverance from Egyptian bondage and their wilderness pilgrimage, it is to set forth in some new light God's marvelous providence, His patience, His justice and love. When it recites a Divine judgment it impresses anew God's universal reign, and man's accountability to Him. It reiterates truth in "line upon line," yet without weariness or the suggestion of monotonous repetition. It does tell it again and again, but to meet new conditions. Again and again it surveys anew in the field of knowledge, but it is never to follow a surveyed line, or to set it aside for one more correct. Every expression found in the 23rd Psalm is to be found in other Scriptures, but it is not counted as repetition by the countless numbers of souls that have been sustained by its ministry. Hence the Bible will always be "the light of the world." It bears the wisdom of God in all its utterances, and to the end it is destined to be man's moral and spiritual guide.

Again, the Bible makes clear the great fundamentals that relate man to God. Every Divine perfection, embracing His power, holiness and infinite wisdom, is brought to the comprehension of the child mind. The book of Genesis furnishes the authentic and credible story of creation, even the creation of man, and his relation to his Creator. And these things are given as verities, not suppositions and guesses; and they are given because impossible of discovery by man without the

guidance of Divine revelation, the Evolutionist to the contrary notwithstanding.

In the child's education, when he is taught history, let him begin at the beginning of history, as God gave it to Moses. In learning history from that source he will get in addition to the accounts of historic events, the philosophy of history. If in the study of geology he is searching for the footprints of creation, the Bible will lead him to God's history of creation, where mystery is cleared up, and every hypothesis, every conjecture, is tried by a "thus saith the Lord." If he is a student of civil government, the Bible will inform him that human government is ordained of God, that every principle of righteous government is given in the Book. Let the lad sit at the feet of Moses, the founder and builder of the most influential nation of antiquity, enduring a thousand years; or let him study the life of Joseph, Egypt's Prime Minister; or Daniel, the model hero and prince among statesmen. And if the pupil becomes a student of moral philosophy, let him sit at the feet of the Teacher of all teachers, of whose teachings Thomas Jefferson has well said: "Of all the systems of morality, ancient and modern, which have come under my observation, none appear to me to be so pure as that set forth by Jesus." Whoever aspires to leadership in statecraft, is reminded by Coleridge that "the Bible is the best statesman's manual ever written." Statesmen of the largest mould and broadest vision, such as Burke and Gladstone, Lincoln and Wilson, studied the Bible, made it "the man of their counsel," and by its guidance preserved cherished institutions, popularized natural rights, and even opened up new fields of human liberty for the advancement of civilization. In these citations there ap-

pears the wondrous *versatility* of the Bible in the broad field of education, and in addition, its sufficiency for every stage of life.

Moreover, the versatility of the Bible is conspicuous in the varied styles of its literature. History, biography, narrative, parable, proverb, poetry, prophecy and didactic exposition—all appear in variety, and all bear the stamp of Divine majesty and supreme authority. Taken in all its parts, the Bible is universally acknowledged to be the noblest and the profoundest of all literature; and in the English translation it is conceded to be the unrivaled classic.

In the charm of narrative, the story of Joseph will always hold prestige. In the career of Daniel, the exile, the record of his rise to eminence and power in two of the great world empires, told in the most beautiful simplicity, will preach forever the foundation principles of right living and its sure reward. The book of Esther presents a beautiful story beyond criticism, unrivaled by O'Henry or Kipling, and is unsurpassed in all literature. The book of Romans is appraised by many great jurists as "the most profound writing in existence." And withal, the Bible is accorded the distinction of containing a book that surpasses in sublimity and majesty every other writing in the world,—the book of Job, written so long before Moses and the beginning of written Revelation, that the modernists name the time as "the stone age," when trees and caves were man's habitation, and animal skins his clothing. But when the evolutionist and the higher critic can point to some latter day literary production that can stand in the class with this lofty composition, then will it be in order to listen to their sinister disparagements of the Bible.

So, open the Book where we may, a distinct charm attends its utterances, whether spoken by Moses or David, by Isaiah or Daniel, by Luke the historian, John the seer, or Paul the master interpreter of Christ and His teachings. Confronted by this profusion of knowledge, with its wonderful versatility in literary expression, we are told by a class of opposers, the majority of whom are Bible ignoramuses, that this Treasury of Knowledge and Wisdom has no educational value to give it a place in the public schools of America.

This Master Book which has been functioning as God's Teacher of moral truth from the hour of its going forth out of His mouth, doing business in the training of the child since Sinai's eventful day, is now called upon to retire from the school rooms of the nation. This demand comes from an element of opposition in hopeless minority. In this proposed dethronement of the Bible in the education of our youth no substitute for that Book is offered. But when the fact arrests public attention that *there is no substitute for the Bible in any sphere of its ministry,* then this demand will cease; and the Bible will continue unopposed in the school room as the child's moral instructor.

The Bible Safeguards as well as Rescues

In the common estimate of the power of the Bible, we limit its field to the arresting of evil rather than extend it to the nurturing and safeguarding of the uncorrupted. The Bible has functioned so long, and almost exclusively in the sphere of the reclamation and reformation of broken lives, that we must be reminded of the finer work of its ministry in its moulding the character of the guileless child. We have so magnified the Bible as an agency for rescuing the wayward, for reclaiming

outcasts, above its power to safeguard the undefiled, that the common man is not appreciated as a fit subject for its effective ministry until he has become a moral reprobate. But despite this perverted notion, the Bible is not more potent for rescue work than for safeguarding the undebauched. We readily acknowledge its excellency for the rescue and the remaking of moral delinquents, and even moral wrecks, yet we have given it slight appreciation as God's mighty instrumentality for the preservation and nurture of child life. In figure, we have been indifferent about the safe-keeping of the horse in the stable, but after its escape we become concerned for its recovery. We have laid the emphasis upon *restoration rather than preservation.* But why restoration instead of preservation? "Prevention is better than cure;" and formation than reformation.

Modern Education Includes a Knowledge of the Bible

The Bible permeates both secular and sacred literature. It is more quoted than all other books. The educated man who is ignorant of the Bible is simply not liberally educated. A knowledge of Biblical history is an indispensable acquisition for modern education. In its account of the primitive history of the race the Bible has no contemporaries. Without its faithful records we would grope in darkness to this day over the origin of man, somewhat as the purblind evolutionist, who seeks light from the sources of darkness, who places his fallible interpretation of a fossil above the infallible "thus saith the Lord." In this oldest of all histories (the only history that begins at the beginning), the account of the patriarchs, the growth of families into

tribes, tribes into nations, the scattering abroad of the races over the earth, the rise and fall of the great empires, —all these make the Bible a necessity in the ground work of civil government. It is learned nowhere else. It is here that the essential elements of right living are learned, learned at the source And the learning of these things in childhood gives a new and safe direction to the whole life. Most certainly then, the public schools everywhere should give the Bible first place in the curricula, as the world's best text book and teacher.

The Bible in Itself is the World's Best Teacher

Very few text books may be classed as self-instructing. This fact makes it necessary for the teacher to supplement them. But in the records of Biblical history, of biography and of the direct moral commandments of the Bible we find no need of supplementary helps. The Book is a self instructor. And since the Bible is its best interpreter, its teachings must be clear and simple, and without ambiguity. "The wayfarer and the fool need not err therein." Certainly the Creator knows how to teach and guide His creatures. No other communication of moral truth carries such inherent power in the expression of it as does the Bible. It speaks always with an impelling authority, and always reaches the understanding and the moral nature as no other utterance can.

Furthermore, in the history of Judah and Isræl, from the reign of David to Zedekiah, the Book carries more clear information about the moral fact of reaping that which was sown, than is to be found in all the ponderous volumes of Gibbon, of Hume and Ridpath. A distinguishing feature of Bible history is in its facility for carrying the moral quality along in the record, with-

out the impairment of the historic value. Bible narratives of life and events have been so given as to impress the moral teaching first of all; and they so blend the historical and the moral as to make obedience to God's moral laws, on the one hand, and the bitter fruit of disobedience on the other, the outstanding and the emphasized lessons. The moral lessons of Divine history carry every quality needed for teaching and influencing the child mind.

Bible Teaching Makes a Bible Nation

Those elements and influences which operate to make a nation nominally Christian, all find their source in the Bible. Those fundamental truths composing a kind of natural religion, distinguish the Bible taught nations from those of paganism, pantheism and Mohammedism. Among those elemental truths are (1), the existence of the one Almighty and Everlasting God, who is the Omnipotent Ruler of the Universe; (2) man is His creature, made in His own image, and subject to Him in all things; (3) God's righteous reign is over every human being, including the kingdoms and governments of this world, as "Lord over all;" (4) God's hand of providence and of judgment is upon the nations, to display His special favor upon those who govern righteously and in the fear of God, and to execute judgment upon the people who despise His law. *The Bible puts its stamp upon nations, as it does upon individuals.* Borrowing the thought (not the words) of Wendell Phillips, it may be somewhat concisely given in antithesis: The answer to the Shastra is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is Protestant Christianity in Europe and America.

Modern text books seem to take great pains to ignore God in human affairs. In former times the school readers abounded with moral lessons, but the latter day text books barely acknowledge the Supreme Creator and Ruler, and still less do they refer to His Personality. The very neglect of this teaching all the more urges the use of the Bible to give this indispensable teaching. The Book faithfully repeats it that the God of the Bible is the Governor over the nations. And it points to His judgments upon those nations that have perished. A correct understanding of history, therefore, must embrace not only information about world events, but must include the ability to use the Bible perspective whereby we see God's overlordship in them all. And this is not to be supplemental to public school training, but a *part* of that fundamental education which is essential to everyone, and which is necessary to a correct and intelligent understanding of God's purpose and program in human affairs.

In summing up, the author submits that the sufficiency of the Bible in itself for moral instruction is made and sustained. We are bound to conclude that the best text book of moral instruction in all the world is the Bible; that in many departments of instruction its educational value cannot be justly appraised. Into whatever department of knowledge we find ourselves delving, we may be absolutely sure that we shall find no such clear and faithful, pure and lofty, engaging and compelling instruction as that which is set forth in the Bible.

And yet with this priceless treasure of moral counsel in our hands for the guidance and welfare of the nation, we are confronted with the grave situation of having approximately ten millions of America's youth without

moral training in the home, in the schools or anywhere else. They are beyond the pale of any class organized to arrest a downward career. They are destined, without compass or rudder, to moral shipwreck on the sea of life. Our system of education must be made effective for their safety and their development into useful citizens; otherwise they may easily become a formidably potential force for the nation's undoing.

The high purpose of State Education is confessedly to develop moral character in the rising generation for the duties of citizenship. The God-given lessons and counsels for the formation of character are treasured in the Bible and so given that moral truth becomes well nigh irresistible. In view of these things this appeal is for our country's stability, and ascendency among world powers, and for this vast horde of hapless youth that are to become the citizens of tomorrow, with a state's destiny thrust upon them to meet the responsibility. The question naturally arises, shall they become qualified by every method of training needful for good citizenship, or shall we bind the rising generation by a God-less, moral-less education, to work the ultimate undoing of our self-governing nation? The threatened debasement of any considerable element of a nation involves the welfare of the whole social order, even the very fabric of government; for the destiny of any large element of citizenship, necessarily involves the destiny of the government itself. Now, in the last analysis, we are endeavoring to render that character of training in the school room that will avert the possibility of such a calamity. The place of the Bible in our State schools as the pre-eminent moral teacher, will safeguard our stability, and will assure our supremacy in everything

that is worth while. But to reject that Book is in effect the rejection of moral teaching in the schools; and that would invite the fore-announced sentence of Divine judgment: "The nation and Kingdom that will not serve thee shall perish." From the beginning of nations it has been true that *God's Book makes nations; and it also preserves nations.*

"When thou art come unto the land which the Lord thy God giveth thee and shall possess it, and shall dwell therein, and shall say, I will set a king over me, like as the nations round about me, when he sitteth upon the throne of his kingdom, he shall write him a copy of this law in a book, out of that which is before the priests and the Levites. And it shall be with him and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them, to the end that he may prolong his days in his kingdom, he and his children in the midst of Israel."

Deut. 17, 14-20

Who speaks the truth stabs falsehood to the heart,
And his mere word makes despots tremble more
Than ever Brutus with his dagger could.

Lowell

Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it had come to years of discretion to choose for itself.—I showed him my garden, and I told him it was my botanical garden.—"How so?" said he; "it is covered with weeds."—"Oh", I replied, "that is only because it has not yet come to its age of discretion and choice. The weeds, you see have taken the liberty to grow, and I thought it unfair in me to prejudice the soil toward roses and strawberries."

Coleridge

CHAPTER VI

THE FOOTPRINTS OF SATAN REVEALED IN MOVEMENTS TO OVERTHROW THE BIBLE

(1) Satan's Objective

From the viewpoint of the Bible there is brought to light the overlordship of the one arch enemy to Divine truth, who inspires, organizes and directs every movement among men to break the force of God's Word in every sphere of its activity and influence. This presentation is not that of many enemies and their many conflicts, but as one age-long battle in which the citadel of truth has been everlastingly assailed by the forces of darkness, under the leadership of "the Prince of Darkness." These forces appear in many divisions, yet one army, under one general, but with one all-controlling purpose. And wherever the conflict rages, whether the warfare be offensive or defensive, the one goal is the overthrow of the Bible, everywhere, in the Church, in the school room, in the home, in the hands of the individual. And since the throne of the Almighty is established upon Truth, this arch enemy, Satan, has from the beginning assailed the truth of Revelation. In brief, Satan wants no Bible anywhere among men. His supreme objective is the overthrow of the Divine Throne by destroying the foundation upon which that throne is established. Hence, his chief opposition is directed against the Word of Truth. He opposes no organization, civil, educational or religious, if the Bible have no place in

it. Satan does not oppose "secular" education. Intelligence often better serves his cause than ignorance, though he uses either in its sphere. Satan makes no war upon the school that ignores the Bible. It is the school with the Bible in it that arouses in deadly opposition the forces of all hell.

(2) Satan's Chief Instrumentality

His chief weapon is the LIE. He is "the father of lies." No weapon employed by devil or man has ever proved so efficacious of evil as the lie, spoken or written. Though physical forces and the power of evil through the influences of wicked spirits have often been employed to hinder and to obstruct God's way, yet the contradiction of truth, and the setting up against truth, marks the trail of the Serpent all the way from Eden. He is the deceiver, in making a lie appear as the truth. He is also the imitator, in transforming himself when he will into "an angel of light." He seeks to be *"like* the most High." He is the master counterfeiter: "Ye shall be as gods." His followers may have "the form of Godliness," but they deny the power thereof. Over against Christ's Church there is the "synagog of Satan," with its organized assembly preaching down regeneration and the sacrificial blood, setting up instead reformation and character culture. When the good seed of the Divine Kingdom, has been sown he "sows the tares among the wheat." He matches the spiritual and supernatural of the Gospel of Christ with the natural and the material, maintaining "doctrines of devils," as they are called, by vast organizations (counterfeit churches), whose blinded followers in believing "another gospel" go to everlasting destruction. Satan's gospel is called "another gospel," because it is a counterfeit message composed of what

has been termed Part-truth-ism in opposition to whole-truth-ism, the purpose of which is to present the false for the true, and in the likeness of the true.

(3) Satan Has No Attribute of the Supreme Being

He is a creature of God's creation; "was perfect in thy ways from the day thou wast *created,* till iniquity was found in thee." He was created "full of wisdom," "perfect in beauty," and "the anointed cherub that covereth." Since he had a beginning he is not self existent, and never can become independent of his Creator. "Lucifer, Son of the Morning," was his heavenly title, placing him first in the angelic host. "How art thou fallen from heaven, O Lucifer, Son of the Morning!" The chief among the fallen angels, "who kept not their first estate, but left their own habitation;" "thou hast sinned: therefore I will cast thee as profane out of the mountain of God." Christ characterized him as a liar, who abode not in the truth; and also as murderer from the beginning.

Satan knows the Scriptures to quote them, but not to understand the mysteries of God as revealed in the Word. He knows not the end and the outcome of his rebellion. He is not ubiquitous, but goes about seeking whom he may destroy. His final doom to the pit of torment, in chains, strips him of claims to omnipresence. (Omnipresence cannot be confined.) Neither does Satan assume to measure his power by withstanding the Infinite power of the Almighty. Christ came, as He said, to destroy the works of the devil; and in every conflict with "the Prince of Darkness" there was the display of the superior power of God over a less power in him; and there is no record of Satan ever daring to set up his own against the Omnipotent power of Christ.

He never resisted His word of command, but submitted to the Omnipotent power of Christ, not in the spirit of obedience, but as an antagonist realizing his inferiority of strength. *Satan is no rival of God,* although he attempts it.

(4) Satan Adheres to Age-Long Methods

The devil has never ceased to attack the Divine Word. It is Truth he seeks to overthrow, and thereby destroy the throne of God of an infinite perfection. During the forty days of that supreme test in the wilderness between Christ and Satan, the battle raged around the Word of God. He pitched the gage of the battle, and Christ accepted the challenge. In his assaults upon the battlements of truth, his complete vanquishment was effected by Christ's reaffirmation of the Scriptures that He had uttered through lawgiver, seer and prophet, prefacing the Word with "It is written." In that supreme contest between "the powers of darkness" and Him who is "the light of the world," the battle was fought out to a finish, with Truth triumphant, secure and steadfast as the throne of God.

There, in that conflict between Christ and his adversary, was the final and conclusive demonstration of the superior and conquering power of truth over the false teachings of Satan. And likewise that battle determined and forecasted the final doom, under the power of truth, of every false teaching. With this triumph of truth over error in view, and already accomplished, our Lord spoke for everlasting record: "Be of good cheer, I have overcome the world." "The prince of this world hath nothing in me." Despite the many and varied onslaughts upon truth, to follow that decisive battle in the wilderness, all other assaults will appear as but the occa-

sional gunfire that marks the retreat of a defeated army. It was demonstrated in that triumphant hour, for all time to come, that "the Word of the Lord endureth forever." Satan learned as we also may learn, that "the words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." And that signifies that every word of Scripture is the *fit word.*

But Satan continues his attacks upon God's Word; and the question arises, why these continued assaults by a vanquished foe, who failed even to modify it by adding to or taking from the revealed Word. Why do the many "pop guns" from apostates in the Christian ranks, make a target of the Bible, never ceasing to shoot their little paper wads at God's impregnable Rock? The sufficient answer is, that no victory is complete until the last effort of a defeated enemy has broken down. The decisive battle of the late Civil War was Gettysburg, yet the conflict continued two years to its termination at Appomattox. The Gettysburg victory was followed up and finally ratified by a surrender at Appomattox. The central powers in the late World War, under Hindenburg, lost their cause on the day of their retreat after Chateau Thierry. Even so may we view Satan as defeated in the wilderness contest, and confirmed on Calvary by the Lord's own declaration: "It is finished." But Satan would defer the day of surrender by the policy of "fire and retreat."

But after his challenge and his vain assault upon the Word Incarnate, the question still arises, Why these further sinister attacks through his henchmen, among college professors in religious schools, among editors of religious journals, and among preachers of great attainments and commanding position, inflated

with "new thought," and known as "higher critics?" Why is it that so many geologists, ethnologists, biologists and evolutionists are aligned with Satan, to continue this back-fire upon the Bible. For one thing, because this master strategist is great in defeat, and is alert to turn defeat into victory. Moreover, the vanquished foe seeks to save out of his defeat the remnant of his resources. Again, if he may not overthrow the truth he will seek to cripple it, to break the force and power of the Word; that he may continue binding his benighted captives; that he may discredit the integrity and the trustworthiness of God's Word, and thereby destroy it as a ground of faith and acceptance.

The very acme of Satan's minor triumphs, following his defeat in the conflict over the Word, would issue first, in his breaking down the credibility of Revelation throughout the world, and next, of breaking the credibility of witnesses to the truth, in their lives contradicting the truth, thereby winning an invaluable support to his cause. In his appreciation of values Satan conscripts into his service those in the high places of Christianity, who discredit the Bible, who set reason above Revelation, and the natural above the supernatural. He could have used the Apostle Peter, if the Lord had consented to the loan. His priceless instrumentality is the preacher who has been seduced to the preaching of another Gospel. One aggressive Matthews sitting in the seat of teacher in a school of the prophets can do more towards obstructing the progress of Christ's Gospel than a thousand blatant blasphemers among anarchists. Just one Fosdick, high in pulpit rank and power, serving Satan in the livery of heaven, can confirm more people in rejecting the truth and embracing rationalism than all the Paines, the Huxleys, the Inger-

solls and the Darrows of this generation. Satan's chosen vessels hold high positions in the Christian world.

(5) Satan Now Employs New Tactics

When Divine Truth broke away from cloisters and monasteries of an effete religion, brought about by the printing press, it claimed the world for its field, and began a new day in its triumphs. That period marked the end of Satan's use of the fagot and the dungeon. That character of persecution would no longer avail to the suppression of the truth. The once caged bird is now in the open and on the wing. New tactics must be set up, to meet a new situation. For a thousand years and more his slogan was *Suppression.* But henceforth his keynote is to be *Perversion.* By either method the end sought is the same,—the shutting out from the people the Divine light of the Gospel of the Son of God. Henceforth we may expect a new gospel, which in attractive features will rival Paul's Gospel. In support of a gospel of "culture" and "reformation" Satan will seek to repudiate the Book as mythical, outworn and untrustworthy. With a cunning that has never been approached, and with a master hand, he has, during the late centuries, been laying the gage of battle; first, over the integrity of the Book, and, second, over the doctrines that are fundamental and vital to the cause of Jesus Christ in the triumph of His Kingdom. With these objectives gained, Satan's purposes would be more effectually accomplished than by his former savagery of burning Bibles and Bible believers.

In this new day of popular intelligence, with the Bible as common property in the churches, religious societies and fraternal orders, permeating modern literature, and in the mouth of the plain people from the

man in the street to those holding the uppermost seats of place and power, this arch enemy readjusts his tactics to invade the new fields, pitching the battle anew, and all along the lines. Persecution by the sword, the fagot, the rack and the dungeon has become unsuited to these modern times, when liberty is in the air, and a Bible truth in every one's mouth. Satan, therefore, becomes a patron saint of every ethical virtue of Bible teaching, and he seeks to formulate an ethical and social gospel that bears likeness to Bible religion, except that of grace and the sacrificial blood of the Lamb of God for the redemption of the believer.

Satan now insinuates himself in professors' chairs, from the public school to the university, to pervert the truth, to sit in judgment upon the Bible under the guise of "learning," "advanced thought," "modern research," and such like pretensions. Beginning his evil insinuations and subtle sophistries always with a "speak-easy" question of doubt, and persistently employing the question mark of doubt in his first assaults upon truth, he makes headway first upon a class of learned "high-brows" in convincing such, they are not sure of that which they claim to know; and the inevitable results of such destructive criticism is an open rejection of truth, expressed in the stereotyped words, "we don't know." And the next and the fatal step easily follows: "We do know" that the old interpretation of Bible truth is not accepted by the scholars. It is easy enough in this down grade process of bewilderment for the cunning mind of Satan to supply, under his inspiration an interpretation, which appears to the natural and the unspiritual man as plausible, pleasing and popular. With this class of leaders won over to his disguised

cause, their followers will logically go with them. Thus Satan wins by the stealthy processes of a lie.

Likewise has there been built up in these schools and centers of influence a group of rationalists, that impudently sit in judgment upon the Word of God, claiming the right to accept revealed truth only as reason and judgment approve, and to reject that which does not admit of conclusions reached through the process of reasoning—in other words, *reason exalted above Revelation.* The logical outcome of such rationalism is the rejection of the supernatural in the religion of the Bible. And with the supernatural eliminated the heart of the Book is destroyed.

Along every line of procedure for destroying foundations of truth this vast scheme is in operation. The current press lends aid, ever paying tribute to liberalism, modernism and an up-to-date Gospel message, with no accountability and no hell for the unsaved. The "picture shows" take pleasure in casting slurs upon every phase of the old-time religion. The modern cults either discredit or distort the fundamental teachings of the Bible, approving only its moral standards, yet denying it in practice. Our entire educational system is threatened by the domination of a class of educators who reject the credibility and the authority of the Bible. It is frequently charged that the devil has about taken over the educational institutions of America. We may be assured that he will appropriate whatever is within his grasp that he can use. The baleful effects of this corrupting work in these circles already appear in the increase in scepticism, liberalism and rank infidelity flowing out from many of the schools, to awaken the most serious apprehensions. And since these "modernists" present the Bible as a compound of truth, myth and tra-

dition, it becomes easy for such modern sceptics to go about rejecting its every vital and fundamental teaching. They adhere to the wild and unsupported theories of evolution rather than accept the Genesis account of creation. They reject Moses and the Prophets, and finally they openly reject the virgin birth of the Christ, His Deity as the Son of God, His sacrificial death, His body resurrection from the grave. These vital truths go into the corner stone of Revealed Truth. Why should Satan burn Bibles in this day when he can by false interpretation, corrupt its teaching, and set it at naught in the esteem of man?

(6) Satan's Hand in the Public Schools

In the division of the forces of darkness seeking to dethrone the Bible, Satan's vast scheme of domination embraces even the public schools. The more than thirty millions of our juvenile population were not to be ignored in his program to defeat God's mighty instrumentality on earth. Adjusting his movements to meet an entirely new situation, suiting the means to his ends, he promotes a policy in primary education that would eliminate the Bible for the moral education of youth. In the whole field of the public school Satan does not set out to break the force of God's Word by methods he employs in the higher schools of learning. In those institutions he sets up "agnosticism," "scepticism," higher criticism, and the wild speculations of would-be scientists, to break the power of truth. But here, in the public school, with a changed policy, he seeks to *banish* the Bible, and forever bar its re-entrance. In this field, since the Bible cannot be *explained* away to the child mind, it must be *driven* away.

He must indeed be obtuse who does not discern the hand of Satan in the movement for the elimination of the Bible from the whole system of state education. In many of the colleges, universities and theological schools there is the open denial of the fundamental doctrines of grace, such as the new birth, the indwelling spirit, the Deity of Jesus Christ, His virgin birth, His miracles, His atoning blood, an inerrant and infallible Bible; these precious things embodied in the dear old Book, and confirmed by universal Christian experience must go to the junk heap of the world's outworn religions. And in substitution these "blind guides" and "false prophets" offer a stone for bread, darkness for light, reason for Revelation, ethical culture and "behaviorism" in the place of sacrificial blood; in everything it is the policy of substitution, in order to break the force of truth by a perversion of the truth. In brief, Satan's effort is to banish the Bible from the state schools, discredit it and reinterpret its teachings in the higher institutions of learning and in theological schools, and radically pervert its doctrines in the churches. Meanwhile the conservative element, obsessed with a sense of security, solace themselves with the lullaby—God is on the throne, and all is well.

II—Organized Romanism the Devil's Right Arm

The mightiest of all the agencies and forces, under Satan, for banishing the Bible from the public schools is the Roman Catholic Church. The Papal hierarchy vehemently opposes the public school, with or without the Bible. If such schools are strictly secular, and do not use the Bible at all, then the Catholics denounce them as Godless, infidel schools; but if the Bible have place in them, then they cry unto heaven against such

profane use of the dear old Book, out side *"the Church."*

Notwithstanding their united opposition and their rival church schools, making it impossible for any Papal subject to teach in good faith in any public school, yet these schools never become so Godless or so Bible tainted that they do not work by scheme and political intrigue for positions in them as teachers and officers. Reliable data gives it that more than 60 per cent of the teachers of the public schools in twelve of our largest cities are sworn subjects of the Pope of Rome. They withhold their patronage; they fight the state schools with an unrelenting vehemence, yet they seek to control them by supplying them with teachers. A "hands off" attitude towards the public schools would at least command the respect of the public for consistency.

The Romanist, as is well known, contends that the Bible is the exclusive property of the Catholic Church, Divinely committed to "the Holy Church," and is to be interpreted alone by that body. They deny the right of private use and interpretation to all those outside of their fold; and yet they fail to give the ministry of the Book to their own followers. In other words, they neither use the Bible, nor consent that others use it. The withering censure, spoken by our Lord to the Jewish ecclesiastics eminently fits the whole Papal hierarchy: "Ye shut up the Kingdom of Heaven against men," "ye neither go in, neither suffer them that are entering to go in." And true to their record of a thousand years, they have never promoted Bible distribution among the people. This attitude towards the Bible, and its distribution unmistakably identifies the Roman hierarchy as Satan's mightiest instrumentality to suppress Truth in all the world. That is what Satan and all the powers of darkness stand for; and that is what Rome has been

doing, and contending for, through all the years of her dark and bloody history. She has burned more Bibles than she has ever distributed among her own benighted followers. She has burned more Bibles than are to be found in the city of the triple-crowned Pontiff. Only a few years since, there was not a Bible to be bought or begged anywhere in Rome. Many of Rome's ministering priests display an ignorance of Christ's words that is amazing.

The commission that our Lord gave His Church was to *preach,* preach His *Gospel,* preach it to *all* people. It remains yet for that hierarchy to fulfill, or even undertake the task, and thereby support their pretentious claims to the vice-gerency of Jesus Christ under His appointment. Preaching is simply no feature of Romanism. Their system of religion cannot be preached. Satan's gospel must be propagated not by the heralding of a message by an evangel, but by statecraft, political treaties and a subsidized sword in the hands of the state. Individualism is unknown to the Catholic religion. A Roman priest would not know what to tell a penitent "Philippian jailer," at his feet, crying "What must I do to be saved?" But Satan has devised a way of dealing with every class of mankind, and has committed to the Roman Papacy his system of church propagation, so framed as to meet every perverted state of human life; and that without a word of Gospel truth except a perverted truth that denies the truth as it is in the Gospel of Christ. The Bible is simply not the basis of their faith and practice. They preach and teach salvation not supported by any utterance of the Bible, but, in every detail of the system, is contradicted by the Word of God. In the words of

Jesus, "an enemy hath done this;" and he is Satan, the arch enemy of Christ, "the deceiver of the whole world."

Satan did not undertake to deprive the Roman Catholic Church of the Bible. But the system that he had devised was not founded on a single unperverted Bible truth; so that vast organization is not a New Testament Church, or a Christian Church at all, and cannot be, with a sealed Bible shut out from all people. Satan reverses God's way of Bible supremacy, and gives that hierarchy supremacy over the Bible. With that daring and monstrous blasphemy accomplished, the way was paved for that church to execute every scheme and every policy that he might devise. With Bible authority out of the way, Satan assumed authority that has never been relinquished, but has evidently increased through the centuries. So, with a master's cunning this "Deceiver" organizes a religious hierarchy, perpetuating pagan Rome, giving it a religious veneer, with a system not founded on the New Testament, but on the authority of the church as Christ's vice-gerency. In logical sequence this Satanic hierarchy was led to ignore the Book, and finally shut out its ministry in their temples. In the place of the Bible they have a cunningly devised system of forms and ceremonialisms that either perverts or denies every soul saving truth of the Scriptures.

Evidently the diabolical counterfeit of an organized world religion has the purpose, first, to blind the minds of its subjects through a false gospel, to cause them to believe not the truth, but a lie, and thereby seal their destiny to eternal darkness; and next, to marshal this vast host of blinded and deceived followers, as a world power, to lure people everywhere into the pitfall of a counterfeit church, to their eternal undoing. This vast hierarchy, the most powerful and most com-

plete organization yet conceived for opposing the Kingdom of Light and Truth, is Satan's masterpiece. As Divine light is by the entrance of God's Word, his system is devised to shut out the Divine light, to fight and flourish under the cover of darkness. The very darkness enveloping the whole Roman system is its defense against Truth and its light. There has been no headway for Romanism wherever the blazing light of Divine truth has gone before it. Only in fields of the darkness of ignorance and sin do their emissaries gain a foothold; and no trail of light lingers in their pathway. Like certain species of plants that flourish only in the dark, cavernous recesses of earth, so has it ever been that this deadly Upas flourishes best where Satan's darkness abounds. This explains the consistent attitude of Satan's religious hierarchy in avoiding and even suppressing open discussion. Rome cannot stand before an enlightened discussion of her claims. Her only weapon of force, force to the limit, is no weapon against the Light.

Attention is called to the significant fact that no people, no nation under Catholic domination in all the world, has attained to the advanced culture and enlightened civilization that characterizes every people and government under the sway of Bible Protestantism. In the comparison of the two most enlightened Catholic countries of Europe with two of the most advanced Protestant peoples, the contrast supports the indictment that Rome flourishes only amidst darkness. Catholic Italy shows 37 per cent of population as illiterates; Hungary, another Catholic country, shows less than 35 per cent, as against England, a Protestant people, less than 2 per cent, in the Scandinavian countries less than 5 per cent. The parallel of the United States and Canada

with Mexico and South America, reflects in greater degree upon the pall of ignorance everywhere overshadowing Romanism. Our own Protestant North America, not including Catholic Mexico, shows an illiteracy of 7 per cent, and that includes the Negro and Indian population and the hordes of Roman Catholic aliens in our cities. In Canada the showing of illiteracy is 11 per cent. The contrast of Protestant North America with Catholic South America and Mexico, after more than 300 years of Rome's domination, shows 70 per cent illiteracy in Mexico, and in the countries of South America, illiteracy ranging from 54 per cent in Argentina, to 85 per cent in Brazil.

These conditions are not accidental, nor are they to be explained away by unfavoring climatic or racial conditions. The light of Divine truth, having the unhindered right of way in England and in our own country, has proven the inspiration for their advancement and elevation in all things that indicate human progress. On the other hand, the best of Rome's dominions as above shown, remain enshrouded in appalling illiteracy, and under the curse of a religious thraldom that shuts out the light, enslaves the mind and dethrones liberty of conscience, man's lordliest endowment. Among the many lessons of this painful contrast, it confirms the principle applying to religious systems as well as to individuals, that "by their fruits shall ye know them."

In the above survey of Catholic conditions everywhere, Satan is unmasked as the author and director of a counterfeit religion, whose scheme is world domination, whose instrumentality is not the God-given Bible, with its message of life, but a tissue of lies, supported by tradition and maintained by intrigue and the sword; whose subjects are enthralled, benighted, oppressed,

pauperized, and cursed with the curse of a soul destroying religion. Behind it all, and hidden from all, is the master hand of Satan, yet discovered and identified by the unmistakable marks of the great Deceiver, the Adversary of God and man.

In this connection the serious attention of the reader is directed to some timely utterances of the distinguished author and minister, Doctor Edwin D. Bailey, in his very able work, *Protestants and Catholics*: "There is a Roman peril, and it is a very great peril. It involves New Testament Christianity, American Democracy, our public school system, our histories, our morals, our economics, our independence, and every other important feature of what we call our Christian Civilization."

"This may seem like a sweeping and exaggerated statement, but it can all be substantiated by a review of the issues involved between Rome and the United States. And, worst of all, the issues not only affect our own country, but the Roman system touches every country in the world. The issues are world issues."

"The reformation of sixteenth century unearthed and exposed the Roman system and called a halt in its progress, but it did not destroy it. It drew the indictment, haled it to the court, gave the case a hearing, but adjourned without a final settlement. It won the case before the bar of public opinion, but let the criminal out on bail."

"This is the question: Shall Roman autocracy, Roman paganism, Roman ambition, Roman taxation, Roman tradition, Roman statecraft, Roman intrigue, Roman immorality, Roman laws, Roman customs, Roman education, and Roman usurpations, rule America,

rule the world, dictate terms to the world, and prescribe the conditions of life?"

"Or shall New Testament Christianity, New Testament Democracy, American equality, American schools, American civilization, American altruism, American liberty, and American justice prevail?"

"The conflict between these two systems is irrepressible. It has come to us unsought. It is aggressive, persistent, determined, bold, shameless, confident, flushed with many victories, rendered confident by its great power, its colossal wealth, its centralized government, and above all it is greedy because of the stake involved."

"The political struggle in the United States is going on under a disguise, but we are not deceived by the disguise. Rome has made an attack on a certain growing organization, which has championed the Protestant cause, and she has made a bold dash for complete control in New York and in the United States Government. Politicians are afraid to name the culprit in the case, the force which is back of the government, the cunning hand of Rome, but it is well known that the drums are beating to herald a protracted struggle for supremacy in this country."

"Given an absolutely centralized government, unlimited financial resources, a complete organization reaching the remotest parts of the world, a constituency and following whose interests are perfectly linked up with the success of the organization; add to this a system of cunning and intrigue of espionage and deception, of secret design and disguised maneuver—what more is needed to master an unsuspecting world? This is Rome. This is the Vatican. (This is Satan.) This is what the world must face. It is the most astute and cunning foe, with unlimited resources."

"I do not believe there is any other power in the world which is hindering human progress, keeping up turmoil, disturbing the peace, demoralizing society and defeating Christianity, equal to Rome. Her ideas and her ambition are peculiar to herself and are absolutely contrary to Christianity and democracy. Yet skillfully handled by an unscrupulous hierarchy they are an open menace to all good government and demoralizing to good morals. Their educational system is intended to train the rising generation to the Roman ideas and in doing this they are unscrupulous in falsifying history, misrepresenting Protestants, suppressing the Bible, intriguing in government, and working along perfectly selfish lines to gain all the advantage possible in an open and free country."

III.—Satan's Allies in Other Circles of Religion

In every moral issue Satan has found allies from Christian Churches and religious schools. When he would employ a critic of the Word he lays hand upon a Biblical scholar. When he would inveigh against such fundamental truths as the Deity, the virgin birth, the body resurrection of Christ, he looks over the field of church people, spots the man of his choice, seduces such an one to the advocating of "advanced thought," of new light and the criticism of modern scholarship. The new recruit becomes enraptured amidst the flood of Satanic light; and taking himself too seriously important in the distinction of his new attitude, and unsuspecting his new master, he fares forth with "new views" of the old truths. In the finished product he is henceforth a "liberalist" or "modernist," to direct his guns upon the dear old Book, as a destructive critic of its authenticity, its inerrancy, its infallibility, and finally he turns his fire

upon the vital doctrines of grace, through the blood; and then to complete his apostasy and treason, he rails against the Divine institution of the Church, and proposes that it be converted into a religious club, with a message of "behaviorism" suited to modern times. This false prophet is now on the stage of publicity, in the limelight, a lieutenant in Satan's army. Once he proclaimed loyalty to Jesus, and preached His Gospel with zeal; but step by step Satan allured him from "the old paths" into the labyrinths of speculation and "new thought" exalting reason above Revelation; once he was a sound orthodox preacher of the Gospel of Christ, but now he has become another Fosdick, or a disciple of Dean Matthews, serving the devil "in the livery of heaven." This seduction of a disciple, and converting him into a traitor is Satan's master stroke.

In seeking to shut the Bible out of the school room, it is Satan's first move to destroy the integrity of the Book, as a weapon of the Gospel of Christ. His forces are powerfully augmented when he seduces a minister from a high place in Christ's Kingdom to become an assailant of things "written in the Book." For this reason Satan more than once wanted the services of the Apostle Peter. In all his movement to corrupt churches, pervert preachers, and capture colleges, universities and theological seminaries, the one purpose is the overthrow of the Bible, the success of which would blast man's only hope, and would challenge the glory and the power of the Divine Throne.

Satan's cause is greatly advanced when he has seduced professing Christians to support the measures that he promotes. And since results alone concern him, he makes no war on those having only the best of motives

in their support of an evil cause. Satan wants the Bible banished from the schools for the one purpose of breaking it down; but if an ally in the same united effort with him thinks he is thereby building up the Book, he appropriates his service without concern for the motive. It is not sufficient that *motive* be justified in the Christian's attitude and service. The *effects and the influence* of one's position in any moral issue, must be taken into the reckoning along with the righteous motive. For these reasons no professing Christian should be found lined up with Satan's forces on any measure. His rule well might be, if Satan advocates a measure he must not; Satan seeks to discredit the Bible everywhere, and banish it from the schools; he must not. And since all of Satan's doings are works of darkness, he must "have no fellowship with the works of darkness."

Satan's cause against the Bible in the schools is powerfully augmented by a respectable aggregation of deluded souls in the churches, who appear as self-appointed custodians or guardians of the Bible, and who in fear of a profaning of the Book by the "unmitered" spokesman, would confine it to their pulpits and theological chairs, and restrict its activities to their own limited denominational zones. This attitude, in a small way, features the bigotry of Rome, from whence it came. In the zeal of such jealous souls for scattering abroad the "knowledge of the Lord," they will contribute to the circulation of the Bible among the benighted, to the unevangelized and to the heathen; they will even aid in placing the Book in the hotels, on ships, in the hospitals, in prisons and in the daily press; they will go still further, and will provide that the child on the way to the school room shall have the Divine Words before his eyes as he rides the cars, and looks upon the rocks

and the billboards. But not one line of it, spoken or written, will they consent to be given the same child within the school room. If there be any other place or sphere among men where there is opposition to the Bible speaking its message by the simple open reading of its Words, the writer does not at the moment recall it. Along with the host of the Bible enlightened he has learned from the utterances of the Master Teacher that there is no Bible in Hades, and never will be. But he finds no teaching that remotely hints of another place and sphere denied to the Bible. It ought to be unthinkable that the schools for our youth, the nation's educational nurseries, are by the will of heaven denied God's Book. What chapter and verse of Scripture is cited in support of such teaching? Nothing less than a positive Divine mandate will suffice. No inferences, and no deductions, but a plain unambiguous "thus saith the Lord." But it is very thinkable, from both Scripture and observation, that Satan consistently opposes the Bible in the public schools; since he is known to oppose God's truth from the beginning.

In every forward moral movement the organized opposition under Satan has had the support of an element from the Christian ranks. Bright and shining lights they were in the Kingdom, but deluded souls, led to see evil as good, wrong as right, and a cunning lie as truth. And without the aid of this character of allies Satan would never have triumphed over moral truth, or hindered truth.

Every moral victory achieved confirms the truth of the above observation. In the efforts to suppress the first printing of the Bible and its circulation among the masses, Satan enlisted many of prominence in the Chris-

tian world, to say nothing of his conscripting Rome entire. In Satan's long contention for "Church and State," the mighty Luther, Rome's powerful adversary, was led to stand for that pernicious doctrine, and by his powerful influence fastened upon Protestant Germany the curse of a State Church. Satan effectually hindered the modern missionary movement by the aid of opposition from leaders in the churches. The most stubborn and unyielding opposition to the abolishment of human slavery came from preachers and theologians high in religious circles. The great temperance wave that finally wiped out the liquor traffic in America, found apologists and defenders in some of the most influential pulpits of the country. And true to form and the records, Satan today decoys a respectable following from the high places in the Kingdom of Light, to a co-operation with all the enemies of Christ in a Titanic struggle to banish the Bible from the field of child culture. And what difference is it with Satan, if Rome fights for it to strengthen her position and advance her own cause, whilst the deluded ally from the ranks of Protestant Christendom fights in the same cause for the radically different purpose to oppose the union of "Church and State?" One contends for no Bible, that Church and State *may be restored.* The others fight for no Bible, that Church and State *may not be restored.* And what does Satan care for these opposing religious elements lining up under one banner, so long as they support his movement to banish the Bible from the public schools? History may faithfully record the deplorable fact that opposition to the Bible in the schools was powerfully aided by a class of self-acclaiming friends to an open Bible for mankind, who stood side by side with the

Romanist and the Jew, advocating that which Satan has advocated from the beginning. And if the unholy cause be won, history would also record the conflict as Satan's triumph, and their lasting shame.

After centuries of the enlightening power of the printing press, beginning with the Bible for the masses, popular intelligence has outgrown the fanatical prejudice of Bible seclusion, as a closed book, and unused even in the sanctuaries of worship. It has been loosed forever from pulpit and cloister, from monk and priest, to go forth everywhere among men speaking its message direct to the individual. The scope of its ministry has become too enlarged and too varied to be chained to pulpits, even to orthodox pulpits. It will no more be worn at the girdle of Roman prelates and sacerdotalists, ignorant of its life giving words. Henceforth the Book must be unhampered and unconfined, as God the Author is; at home in every sphere, as God Himself is. Its custody is not, and never was, in self-appointed guardians, but in the powers of heaven; and Satan knows it. But Satan unchained is Satan still at war. When defeated in this issue to banish the Bible from the school room he may then be expected to enlist his following in a movement to rid the world of the Book by some newly devised methods. His tactics may change, but the aim, never; and that aim is to destroy the credibility of Divine Truth, and thus break down the Bible in the Church in the world.

When the people come into the full understanding of the object of State education, that it is to prepare the youth of the land for the duties and responsibilities of self government under the principles of liberty and democracy, there will follow a reaction to the Bible for

its educative power in the formation of moral character, such as finds no precedence since the days of Moses, Joshua and Samuel. In that better day coming the public school will be cherished as a department of government for the training of youth in those moral qualities that are indispensable to the service of the State. Then it will be more fully realized that the high mission of State education is to develop in youth those moral qualities that are requisite to good citizenship; and this training is absolutely impossible without the Bible.

Churchmen and school men have been slow to visualize a government built upon the principles of the Divine moral law. It seems that many would shrink from a State constitution having God in it, and thereby acknowledging a State's accountability to God. Their expressed views seem to deny the moral accountability of the State. Every State that enacts a moral law thereby acknowledges its moral character, and thereby becomes responsible for civic righteousness. Monarchies and oligarchies may for a long period perpetuate a vicious and immoral reign, but the God of nations, sooner or later inflicts His judgments upon governments according to their evil deeds; and His punishment is often conspicuous in some form of calamity, such as earthquakes, famine, pestilence and war, using the sword to blot out a nation when given over to vice and corruption. The downfall of nations, as all history shows, is to be traced to an unrighteous and wicked rule. So, the morals of the State must appear in just and righteous laws, impartially administered under the principles of God's revealing. A free and self governing people, such as ours, cannot endure on any other foundation than the Divine principles of equality, right and justice,

as given in God's Word for nations as well as individuals. Hence we may understand that nations must have to do with the Book, because that Book has to do with nations.

Neither can a free people perpetuate their spirit and manner of government by any other means than by instilling the principles of civic righteousness, as found in Divine Revelation, through the training of her youth. Without such training a government is not transmitted. The destiny of the State not having been provided for, is left to chance, and with it a people coming into citizenship without the necessary qualities for self-government and its perpetuation. Ours being esteemed a priceless heritage must be preserved and perpetuated; but it cannot be transmitted with the heart of it cut out. Along with our noble institutions and lofty ideals as expressed in our laws and our policies of statecraft, there must be included above all other precious things, our Magna Charta, the foundation of everything of value in our civilization. The nation's schools afford the channel for its transmission as no other agency. The spirit of freedom and its principles got their first clear enunciation from the Author of all human liberty, giving in His matchless teachings the leavening truths which unlock prison doors, break fetter-bound captives, overthrow tyrannous governments, make men free, as freedom had never been known; and withal, inspiring in lovers of liberty a government whose foundation principles are given in His teachings. Their transmission to posterity is not less an obligation than our loyal maintenance of them for our own welfare and happiness.

In view of these observations, the State must not in a perfunctory manner teach morals. The State must

not ignore the Divine Book of morals; if so, it will in the end fail of its destiny and high purpose. The fruit of such defective teaching will reveal itself in a generation of spineless trucklings and moral weaklings, unfitted for liberty and unworthy of the legacy of self-government. Let us keep in mind that the end of State education is not for the self-centered interests of the pupil. The State is giving nothing beyond that equipment which is necessary to good citizenship. She is training for citizenship, as the military school of training is for the soldier. The benefits to the student are, of course, many and varied, but incidental to the State's purpose. *Good citizenship, and that alone, is the high aim of the State* in the maintining of a system of public education. And if the aim be less than this high purpose, or if the means for this training be deficient, then the outcome in the finished product will be disappointing. The teaching in the school room cannot be expected to rise higher than its source. *That which is wanted in the finished product must go into the process for the making.*

He is dull of perception who is not impressed that the arch enemy is steadily weaving his web about the whole American educational system, holding the schools with a strangle grip. In view of the many threatened perils, and if Satan's purpose is not checked, the question may well be considered: What of this nation's future but a reaction to European civilization of former times, with the leavening principles of freedom destroyed? What for education but a God-less, moral-less training of man's intellectual nature, producing the giant and the pigmy in the one person? What for the Bible (the real issue), but its reimprisonment within the cloister and the

convent, muzzled of its voice, shut out from mankind, and *chained to an altar that has never suffered it to function in the hands of her ministers?*

The purpose is clear that Satan works in the sphere of higher education to pervert truth, to change the Word of truth into a lie; and *in primary schools to banish the Book in toto.* It is obvious that the effect would be the same; it is but suiting the means to the one end, and that is, *to get rid of the Bible, first, in the schools, and next in the churches.* If the Bible be denied these spheres, what is left for it, after it has been repudiated in the realm of Christianity, banished from the field of education, and forbidden to speak for itself anywhere? Shall it then be relegated to a museum of antique relics, to point to an ancient and outgrown civilization, there to serve only the claims of the evolutionist, of man's upward (?) climb from the cave? But "He that sitteth in the heavens shall laugh." As surely as that "the Lord hath spoken," that Word is eternal, as God is eternal. Every quality in the Deity is reflected in His Word. Every excellence ascribed to Jehovah is also attributed to the Word of the Lord. God Himself commends it as *living,* as *pure,* as having *infinite power, supreme wisdom,* and as *eternal* as Himself. These Divine perfections invest the Word of the Lord with those qualities found only in Jehovah, the Lord of Heaven and earth. Hence Satan, in fighting against God, is doomed to an irrecoverable and everlasting defeat.

But error is to be overcome by the power of truth. No false teaching withstands the truth; no more than darkness withstands light. Though the Bible be ignored by the schools, and for shame, false teaching is propagated in the schools that openly contradict the Bible,

as do all the teachings of evolution; yet the throne of God stands fast, and all that is encompassed in the administration of that throne, in heaven and on earth, is just as secure. So, let every false teaching be marshaled for the conflict and its final testing. It is just and befitting that they be tested; and if rejected, to be forever rejected. Their coming and going mark a panoramic age-long procession of false and lifeless automatons, once arrogantly parading as truth, but now consigned to the world's junk heap of "cunningly devised fables" and lies, each rejected false teaching bearing the stamp, "weighed and found wanting." The "pulling down of the strongholds of Satan" is the mighty work of God, through the power of His truth. The battle is today raging around the child, and for the child. The determination of the issue is to be forecasted in the part that the Divine Book shall have in its training. The devil and all his minions among demons and men, and all the organized forces of every false religion, have set about to deprive the child of God's moral counsels; but over against hell's defiance is the Divine program that comprehends the destruction of Satan and all his works of darkness. The Lord hath spoken it: "The Word of God is not bound." No, no more than the sun in the heavens is bound. It "shall prosper in the thing whereunto I sent it."

Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the whole world and not after Christ.

Paul—Colossians 2:8

Progress of Evil

We are not worst at once; the course of evil
Begins so slowly, and from such slight source,
An infant's hand might stem the breach with clay;
But let the stream grow wider, and philosophy,
Age and religion too, may strive in vain
To stem the head-strong current.

The worst education in the world, that teaches self-denial, is better than the best that teaches everything else and not that.

—J. Sterling

DIGEST OF LAWS

Controlling Moral and Religious Education in the Public Schools

As in most pieces of progressive social work there are some who take a too pessimistic view of the conditions to be remedied, and others who are inclined to belittle the wrong conditions because of over estimation of what has already been accomplished.

It has been the purpose in compiling this digest of the laws which control moral and religious education, to help both of these classes of workers to an exact understanding of conditions as they exist in the United States.

We have divided these laws into three classes.

1. Those states which require the reading of the Bible in the public schools.
2. Those which simply permit it.
3. Those which forbid it.

Some of the states are seeking to go further than the bare reading of the Bible without comment. Several plans are being developed in different states with more or less success. Some of these are included in this digest. That this is a complete survey of these plans the author does not claim. Neither time nor facilities are at our command to collect, examine or tabulate the thousands of local endeavors and experiments that are being carried on tactfully by wise teachers who are anxious to do their full share of the work of producing a generation whose moral fiber will stand

the strain of the wealth, complexity and luxury of our growing civilization. Enough of these will be included to give a hint of the possibilities of this work where school boards and the public are intelligently sympathetic toward the aims of Christian educators.

Laws of the states which require the reading of the Bible in the public schools.

ALABAMA

School Laws

Section 626. Reading from Bible in all public schools required.—

All schools in this State that are supported in whole or in part by public funds shall have once every school day, readings from the Holy Bible.

Section 627. Report of teachers and certificate of superintendents.—

Teachers in making monthly reports shall show on the same that they have complied with the preceding section, and superintendents of city schools in drawing public funds shall certify that each teacher under his supervision has complied with this and the preceding section.

Section 628. Public funds, not paid unless Bible read.—

Schools in the State subject to the provisions of this and the two preceding sections, shall not be allowed to draw public funds unless the provisions of this and the two preceding sections are complied with, and the State Superintendent of Education is charged with the enforcement of the provisions hereof.

DELAWARE

School Laws

Sec. 1

No religious service or exercise except the reading of the Bible and the repeating of the Lord's Prayer shall be held in any school receiving any portion of the moneys appropriated for the support of public schools.

Sec. 2

In each public school class room in the state and in the presence of its scholars therein assembled, at least 5 verses from the Holy Bible shall be read at the opening of such school, upon each and every school day, by the teacher in charge thereof; provided that whenever there is a general assemblage of school classes at the opening of such school day, then instead of such class room reading the principal or teacher in charge of such assemblage shall read at least 5 verses from said Holy Bible in the presence of the assembled schools as herein directed.

FLORIDA

School Laws

"All schools in this State that are supported in whole or in part by public funds are hereby required to have once every school day readings in the presence of each pupil from the Holy Bible without sectarian comment. Teachers in making monthly reports shall show on the same that they have complied with this section and county superintendents before drawing warrants on public funds, shall ascertain that the payee thereof has complied with this section."

GEORGIA

Constitution

Bible Reading in the Schools

The following amendment was passed in 1921: "Provided, however, that the Bible, including the Old and the New Testament, shall be read in all the schools of this State receiving State funds, and that not less than one Chapter shall be read at some appropriate time during each school day. Upon the parent or guardian of any pupils filing with the teacher in charge of said pupil in the public schools of this State a written statement requesting that said pupil be excused from hearing the said Bible read as required under this Act, such teacher shall permit such pupil to withdraw while the reading of the Bible as required under this Act is in progress. Such a request in writing shall be sufficient to cover the entire school year in which said request is filed."

IDAHO

School Laws

Sec. 1.

That selections from the Standard American version of the Bible, to be selected from a list of passages furnished from time to time by the State Board of Education shall be read daily in all the Public Schools maintained and conducted by all the School districts of the State.

Sec. 2.

That teachers employed in all such schools shall at the opening of each morning session of such schools, read, without comment or interpretation, from 12 to 20 verses from the Standard American version of the Bible, to be selected from a list of passages designated from time to time by the State Board of Education. The selection may be prepared in advance, but the textual reading shall be rendered from the Bible.

Sec. 3.

The teacher shall not comment upon, interpret or construe any of the passages or verses read. In response to questions from any pupil or pupils calling for, commenting upon, or ex-

planation, construction or interpretation of any of the verses or passages read, the teacher shall without comment refer the inquirer to his parents or guardian for reply.

KENTUCKY

School Laws

The teacher in charge shall read or cause to be read a portion of the Bible daily in every class room, or session room of the common schools of the State of Kentucky in the presence of pupils there assembled and no child shall be required to read the Bible against the wish of his parent or guardian. The failure of any teacher to conform to this act, shall be cause for the revocation of his certificate in the manner provided by law.

MASSACHUSETTS

School Laws

Sec. 31. A portion of the Bible shall be read daily in the public schools, without written note or oral comment; but a pupil whose parent or guardian informs the teacher in writing that he has conscientious scruples against it shall not be required to read from any particular version, or to take any personal part in the reading. The school committee shall not purchase or use in the public schools school-books favoring the tenets of any particular religious sect.

MAINE

School Laws

To insure greater security in the faith of our fathers, to inculcate into the lives of the rising generation the spiritual values necessary to the well-being of our future civilizations, to develop those high moral and religious principles necessary to human happiness, to make available to the youth of our land, the Book which has been the inspiration of the greatest masterpieces of literature, art and music and which have been the strength of the great men and women of the Christian era, there shall be in all the public schools of the state, daily or at suitable intervals, readings from the Scriptures with special emphasis upon the Ten Commandments, the Psalms of David, Proverbs of Solomon, the Sermon on the Mount and the Lord's Prayer. It is provided further that there shall be no denominational or sectarian comment or teaching and each student shall give respectful attention, but shall be free in his own forms of worship.

NEW JERSEY

Section 173, Article VIII, page 112 of the 1925 compilation of the school law provides as follows:

"No religious service or exercise, except the reading of the Bible and the repeating of the Lord's Prayer, shall be held in any school receiving any portion of the moneys appropriated for the support of public schools.

In each public school classroom in the State, and in the presence of the scholars therein assembled, at least five verses from that portion of the Holy Bible known as the Old Testament, shall be read, or cause to be read, without comment, at the opening of such school, upon each and every school day, by the teacher in charge thereof; provided that whenever there is a general assemblage of school classes at the opening of such school day, then instead of such classroom reading, the principal or teacher in charge of such assemblage shall read at least five verses from said portion of the Holy Bible, or cause same to be read, in the presence of the assembled scholars as herein directed."

It will be noted that the New Testament is excluded by this law, and it is generally interpreted as forbidding rather than permitting this reading at the option of teachers and school boards.

PENNSYLVANIA

School Laws

That at least 10 verses from the Holy Bible shall be read or caused to be read without comment at the opening of each and every public school upon each and every school day by the teacher in charge.

Provided that where any teacher has other teachers under and subject to direction, then the teacher exercising this authority shall read the Holy Bible or cause it to be read as herein directed.

That if any school teacher whose duty it shall be to read the Holy Bible or cause it to be read as directed in this act shall fail or omit so to do, said school teacher shall upon charges preferred for such failure or omission and proof of the same before the governing board of the school district be discharged.

TENNESSEE

School Laws

Sec. 1. That at least 10 verses from the Holy Bible shall be read or caused to be read, without comment, at the opening of each and every public school upon each and every school day, by the teacher in charge; provided, the teacher does not read the same chapter more than twice during the same session; provided, that where any teacher has other teachers under and subject to direction, then the teacher exercising this authority shall read the Holy Bible or cause it to be read as herein directed.

Sec. 2. That if any school teacher, whose duty it shall be to read the Holy Bible, or cause it to be read, as directed in this act, shall fail or omit to do so, said school teacher shall, upon charges preferred for such failure and omission and proof

of the same before the governing board of the school, be discharged.

Sec. 3. That pupils may be excused from the Bible reading upon the written request of the parents.

Public School Laws, 1920, p. 152.

Three questions were asked of the Superintendent of Public Instruction in each of these states, as to the working of the law.

Most of them replied that it was working satisfactorily, that there was little or no friction between the parents and school authorities, and only slight trouble has been caused by outside agitators. Only Delaware reported that the law was not working satisfactorily, but gave no explanation.

SECTION II

Permissive Laws

In the following states either by constitutional provision, or specific law or by executive order or common consent the Bible is read in the schools where there is no determined opposition to it.

MISSISSIPPI

The constitution of the state of Mississippi reads as follows:

Article 1 Section 18

"No test as a religious qualification for office shall be required, and no preference shall be given by law to any religious sect or mode of worship; but the free enjoyment of all religious sentiments and the different modes of worship shall be held sacred. The right hereby secured shall not be construed to justify acts of licentiousness, injurious to morals or dangerous to the peace and safety of the state or to exclude the Holy Bible from use in any public school in this state."

The following states have permissive legislative enactments:

INDIANA

Acts of 1865 Sec. 167, reads—

"The Bible shall not be excluded from the public schools of this State."

IOWA

Section 4258 of the Code, 1924:

"The Bible shall not be excluded from any public school or institution in the state, nor shall any child be required to read it contrary to the wishes of his parent or guardian."

Usage has left the decision largely to the teachers in this State.

KANSAS

Section 163 School Laws reads—

No sectarian or religious doctrine shall be taught or inculcated in any of the public schools, but nothing in this section shall be construed to prohibit the reading of the Holy Scriptures.

Sec. 214.

"No sectarian doctrine shall be taught or inculcated in any of the public schools, but the Holy Scriptures without note or comment may be used therein."

NORTH DAKOTA

Sec. 1388. The Bible shall not be deemed a sectarian book. It shall not be excluded from any public school. It may, at the option of the teacher be read in school without sectarian comment, not to exceed 10 minutes daily. No pupil shall be required to read it or be present in the schoolroom during the reading theseof contrary to the wishes of his parents or guardian or other person having him in charge.

General School Laws, 1919, p. 112.

SOUTH DAKOTA

Sec. 7659. No sectarian doctrine may be taught or inculcated in any of the public schools of the State, but the Bible without sectarian comment, may be read therein.

School Laws, 1921, p. 94.

OKLAHOMA

Sec. 329. No sectarian or religious doctrine shall be taught or inculcated in any of the public schools of this State; but nothing in this section shall be construed to prohibit the reading of the Holy Scriptures.

School Laws, 1921, p. 69.

The following states allow the reading of the Bible by executive order in the absence of law.

MARYLAND

The city of Baltimore requires Bible reading. In the rest of the State there is no rule established by law, but the practice is quite general.

NORTH CAROLINA

A former State Superintendent of Public Instruction ruled "That it would be proper to read the Bible in the opening exercises without comment." The schools are generally doing so under this ruling.

RHODE ISLAND

A decision made by the Commissioner of Public Schools 70 years ago holds "that the reading of the Bible may not be required and is not forbidden. The teacher may read the Bible in school or may not as the teacher sees fit, respecting his own conscience and reasonably the consciences of his pupils."

The following states have settled the matter in favor of reading the Bible in the public schools by judicial decision, which places the final authority in the hands of the local school boards.

NEBRASKA

Nebraska Constitution, Art. viii Sec. 11. No sectarian instruction shall be allowed in any school or institution supported in whole or part by the public funds set apart for educational purposes; nor shall the State accept any grant, conveyance, or bequest of money, lands, or other property to be used for sectarian purposes.

The Supreme Court has ruled.—

The law does not forbid the use of the Bible in the public schools.

The point where the courts may rightfully interfere to prevent the use of the Bible in a public school is where legitimate use has degenerated into abuse, where a teacher employed to give secular instruction has violated the constitution by becoming a sectarion propagandist.

Whether it is prudent or politic to permit Bible reading in the public schools is a question for school authorities, but whether the practice of Bible reading has taken the form of sectarian instruction is a question for the courts to determine upon evidence. Every alleged violation must be established by competent proof.

OHIO

The court can not by injunction prevent the board of education from adopting and enforcing a rule requiring the reading of the Bible as a part of the opening exercises of the school.

It rests with boards of education to determine what instruction shall be used in the public schools.

[1] Nessle v. Hum, 1 Ohio N. P. 140.

TEXAS

Texas constitution, Art. I, Sec. 7. "No money shall be appropriated or drawn from the treasury for the benefit of any sect, or religious society, theological or religious seminary; nor shall property belonging to the State be appropriated for any such purposes.

Art. vii. Sec. 5. And no law shall ever be enacted appropriating any part of the permanent or available school fund to any other purpose whatever; nor shall the same, or any part thereof, ever be appropriated to or used for the support of any sectarian school; and the available school fund herein provided shall be distributed to the several counties according to their scholastic population and applied in such manner as may be provided by law."

The Supreme Court has held,

"The holding of morning exercises in the public schools, consisting of the reading by the teacher without comment of non-sectarian extracts from the Bible, King James version, and repeating the Lord's Prayer and the singing of appropriate songs, in which the pupils are invited, but not required to join, does not violate Constitution Art. I, Sec. 7 or Art. vii, Sec. 5."

Note. The valuable points of this court decision are that the court holds that such exercises need not be sectarian, do not convert the school into a place of worship or make it sectarian, or a religious society within the meaning of the constitution.

This decision also holds that the school board is competent to decide the character of such exercises In following this rule the school board recently forbade the teaching of Evolution in the schools and ordered all mention of it deleted from the text books and the term "development" substituted for it.

In the following states it is a more or less general practice by sufferance and custom without special law:

Colorado, Connecticut, Delaware, District of Columbia, Maryland, New Hampshire, North Carolina, Oregon, South Carolina, Vermont, Virginia and West Virginia.

In Montana the same rule is in operation, but the Bible is seldom read. The custom is that where any objection is made the local school boards exclude it.

VERMONT

In a Vermont case, which has been widely cited in cases involving religious rights, it was held that a pupil may be excluded from school for absence without leave, though such absence was for a religious purpose and in compliance with the parent's wishes.

NEW MEXICO

Constitution Art. II Sec. II

Every man shall be free to worship God according to the dictates of his own conscience and no person shall ever be molested or denied any civil or political right or privilege on account of his religious opinion or mode of religious worship. No person shall be required to attend any place of worship or support any religious sect or denomination, nor shall any preference be given by law to any religious denomination or mode of worship.

Art. 12 Sec. 9

No religious test shall ever be required as a condition of admission into the public schools or any educational institution of the State, either as teacher or student, and no teacher or student of such school or institution shall ever be required to attend or participate in any religious services whatsoever.

School Laws—4983
The Normal University

Said institution shall be forever strictly non-sectarian in its character and management, and no creed or system of religion shall be taught, practiced or exercised in it.

This is the most positive set of specifications in any constitution, yet they have not so far been held to exclude the Bible reading from the public schools according to Bulletin 15 of 1923, Department of the Interior.

NEW YORK

While the constitution of this state forbids religious teaching in the public schools, the reading of the Bible is permitted at the opening exercises providing they are held before the designated hour of opening and are voluntary as far as the pupils are concerned. The reading is thus left to the discretion of the teacher.

The following information is furnished by the state Department of Education.

In a decision rendered June 5th, 1872, Abram Weaver, State superintendent of public instruction, said: "There is no authority in the law to use, as a matter of right, any portion of the regular school hours in conducting any religious exercise, at which the attendance of the scholars is made compulsory. On the other hand, there is nothing to prevent the read-

ing of the Scriptures or the performance of other religious exercises by the teacher in the presence of such of the scholars as may attend voluntarily, or by the direction of their parents or guardians, if it be done before the hour fixed for the opening of the school or after the dismissal of the school."

On May 27th, 1884, State Superintendent, W. B. Ruggles, rendered a decision of like nature.

Section 1151 of the charter of New York City, permits Bible reading in the schools of that city.

Section III

In the following States the practice is forbidden by the Constitution or its interpretation by the courts.

ARIZONA

The State constitution (Art. XI, Sec. 7) prohibits sectarian instruction in the public schools, and the school laws make it unlawful for any public school teacher to "use any sectarian or denominational books, or teach any sectarian doctrine, or conduct any religious exercises in his school." The State board of education has ruled that children should not be given any religious instruction at school during regular school hours. The question of holding such exercises outside of school time as in New York has not been raised.

CALIFORNIA

Two sections of the Constitution of California bear upon this subject.

Article I, Section 4

The free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be guaranteed in this State.

Sec. 8, Article 9. "Nor shall any sectarian or denominational doctrine be taught or instruction thereon be permitted directly or indirectly in any of the common schools of this State.

A case pending in the Courts of that State since 1922, Evans vs. Selma Union High School District, which was decided in favor of Evans in the lower court, which excluded the Bible from all school libraries. The Supreme sitting court in Bank January 24, 1924, reversed this lower court and in substance said:

The King James version of the Bible is not a sectarian, partisan or denominational publication, and that the mere placing of copies thereof in a public school library is not contrary to the constitution and statute of California relating to religious toleration and requiring school authorities to exclude from the public schools and school libraries all books and publications or papers of a sectarian, partisan, or denominational character.

Note: The court avoids decision as to whether reading from the Bible to the pupils or using it as a basis for instruction is permissible, and the present policy of the Superintendent of public instruction seems to be to allow the local Boards and teachers to go no further in this work than he is compelled to.

As this book goes to press a campaign is on to amend the constitution.

ILLINOIS

Constitution

Art. 11 Sec. 3. The free exercise and enjoyment of religious profession and worship without discrimination shall forever be guaranteed; and no person shall be denied any civil or political right, privilege, or capacity on account of his religious opinions; but the liberty of conscience hereby secured shall not be construed to dispense with oaths or affirmations, excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the State. No person shall be required to attend or support any ministry or place of worship against his consent, nor shall any preference be given by law to any religious denomination or mode of worship.

Article viii, Sec. 3. Neither the general Assembly nor any county, city, town, township, school district, or other public corporation shall ever make any appropriation, or pay from any public fund whatever, anything in aid of any church or sectarian purpose, or to help support or sustain any school, academy, seminary, college, university, or other literary or scientific institution controlled by any church or sectarian denomination whatever; nor shall any grant or donation of land, money, or other personal property ever be made by the State or any such public corporation to any church or for any sectarian purpose. The interpretation of the law then is

(1) Free enjoyment of religious worship includes freedom not to worship. Section 3 of article 2 of the constitution, guaranteeing "the free exercise and enjoyment of religious profession and worship, without discrimination" includes freedom from being compelled to join in any religious worship.

(2) Children attending public school can not be compelled to join in religious worship. The reading of the Bible in the public schools, the singing of hymns and the repeating of the Lord's prayer in concert, during which time the pupils are required to rise, bow their heads and fold their hands, constitutes worship within the meaning of the constitution, and pupils cannot be compelled to join therein against their own or their parent's wishes.

(3) The constitution forbids giving sectarian instruction in public schools. The provision of section 3 of article 8 of the constitution forbidding the use of public school funds in aid of any sectarian purpose, is a prohibition of the giving of sectarian instruction in the public schools.

(4) Reading of the Bible in the public schools constitutes sectarian instruction. The reading of the Bible in public schools constitutes the giving of sectarian instruction within the meaning of section 3 of article 8 of the constitution."

LOUISIANA

Article IV

"Every person has the natural right to worship God according to the dictates of his conscience, and no law shall be passed respecting an establishment of religion."

By Court action in the Ross case, the school board was enjoined against enforcing a rule opening the schools by a reading from the Bible on the ground that a teacher could not read from the New Testament without giving instruction in Christianity and discriminating against the Jews. To the position "that such pupils might be excused" the Court replied "that such exclusion puts him in a class by himself, it subjects him to a religious stigma."

This was reaffirmed in Herrold vs. Parish Board.

MISSOURI

Constitution

Article I, Section 5.

That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience, that no person can on account of his religious opinions be rendered ineligible to any office of trust or profit under the State. . . . but the liberty of conscience hereby secured shall not be construed to excuse acts of licentiousness nor to justify practices inconsistent with the good order, peace or safety, of this State or with the rights of others."

Sec. 6. No person can be compelled to erect, support or attend any place or system of worship, or maintain or support any priest, minister, preacher or teacher of any sect, church, creed or denomination, but if any person shall voluntarily make a contract for any such object; he shall be held to the performance of the same.

Sec. 7. No money shall ever be taken from the public treasury directly or indirectly, in aid of any church, sect, or denomination of religion, or in any aid of any priest, minister, preacher or teacher, thereof, and no preference shall be given to, nor any discrimination made against, any church, sect, or creed of religion, or any form of religious faith or worship.

This has been construed to exclude the reading of the Bible in the schools, but not to forbid giving school credits for Bible work done outside school hours or

the furnishing of sufficient helps to accredited teachers who are doing such work.

NEVADA

Article I, Section 4

The free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be allowed in this state, and no person shall be rendered incompetent to be a witness on account of his opinions on matters of religious belief, but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace or safety of this state.

The State superintendent of public instruction reports that no Bible reading, except study of references in literature, is allowed in the public schools. The Nevada constitution provides that any district which allows "instruction of a sectarian character" in its school may be deprived of its proportion of the interest of the public school fund, and this has been construed as excluding Bible reading. This is an inference from the words of the constitution which has not yet been passed upon by the courts.

UTAH

Article I, Section 4

No public money or property shall be appropriated for, or applied to any religious worship, exercise or instruction, or for the support of any ecclesiastical establishment.

Article 10 Sec.

The legislature shall provide for the establishment and maintenance of a uniform system of public schools, which shall be open to all children of the state and be free from sectarian control.

Sec. 12. Neither religious or partisan tests or qualifications shall be required of any person as a condition of admission as a teacher or student into any public educational institution of the state.

The State Superintendent gives the following interpretation of these provisions:

The state constitution and statutes forbid religious or denominational instruction in the public schools. To avoid the practice of comments which could very well be more or less personal views, and to avoid interpretation which in many cases might easily be made by the manner of reading scriptural passages, it has become customary to have no Bible reading in the schools of the state.

WASHINGTON

Section II

Absolute freedom of conscience in all matters of religious belief, sentiment and worship, shall be guaranteed to every individual and no one shall be molested or disturbed in person or property on account of religion, but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace and safety of the state. No public money or property shall be appropriated for or applied to any religious worship, exercise or instruction or the support of any religious establishment. Amendment provided that this article shall not be so construed as to forbid the employment by the state of a chaplain for the state penitentiary and for such of the state reformatories as in the discretion of the legislature may seem justified.
Extracts from the Code of Public Instruction, 1923:

Article I, Section 11: * * * * No public money or property shall be appropriated for or applied to any religious worship, exercise or instruction, or the support of any religious establishment. * * * *

Article IX, Section 4: All schools maintained or supported wholly or in part by the public funds shall be forever free from sectarian control or influence.

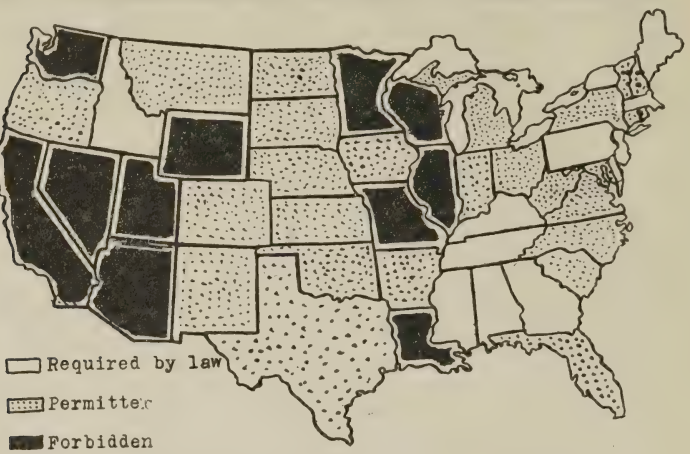
1. "The giving of credits for Bible study done outside of school, furnishing an outline of study, conducting examinations, and the rating of papers, covering the "historical, biographical, narrative and literary features of the Bible," violates Const., Art. 1, Sec 11, providing that no public money shall be applied to any religious worship, exercise or instruction." State ex rel. Dearle v. Frazier, 102 Wash. 369.

A campaign has been on for several years to amend the constitution.

WISCONSIN

Wisconsin Constitution, Art. I, sec. 18. The right of every man to worship Almighty God, according to the dictates of his own conscience, shall never be infringed; nor shall any man be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent; nor shall any control of, or interference with, the rights of conscience be permitted, or any preference be given by law to any religious establishments, or modes of worship, nor shall any money be drawn from the treasury for the benefit of religious societies, or religious or theological seminaries.

The use of any version of the Bible as a textbook in the public schools, and the stated reading thereof in such schools by the teachers, without restriction, though unaccompanied by any comment, has "a tendency to inoculate sectarian ideas," within the meaning of sec. 8 chapter 251, Laws of 1883, and is "sec-



WHERE THE BIBLE IS READ OR EXCLUDED

tarian instruction" within the meaning of sec. 3 Art. X Constitution.

But textbooks founded upon the fundamental teachings of the Bible, or which contain extracts therefrom, and such portions of the Bible as are not sectarian may be used in the secular instruction of the pupils and to inculcate good morals.

The fact that the petitioners are at liberty to withdraw from the school room during the reading of the Bible, does not remove the ground of complaint.

The stated reading of the Bible as a textbook in the public schools may be worship, and the schoolhouse thereby become, for the time being, a "place of worship," within the meaning of sec. 18, Art. 1 Const.

Such reading being religious instruction, the money drawn from the State treasury for the support of a school in which the Bible is so read is for the benefit of a "religious seminary," within the meaning of said section.

WYOMING

Constitution—Article I

Sec. 18. The free exercise and enjoyment of religious profession and worship without discrimination or preference shall be forever guaranteed in this state, and no person shall be rendred incompetent to hold any office of trust or profit or to serve as a witness or juror because of his opinion on any matter of belief whatever, but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or to justify practices inconsistent with the peace or safety of the state.

Sec. 19. No money of the state shall ever be given or appropriated to any sectarian or religious society or institution.

Article VII

No sectarian instruction, qualifications or tests shall be imparted, exacted, applied or in any manner tolerated in the schools, of any grade or character, controlled by the state, nor shall attendance be required at any religious service therein, nor shall any sectarian tenets or doctrines be taught or favored in any public school or institution that may be established under this constitution.

The State Superintendent rules that this forbids the reading of the Bible in the public schools.

CITY LAW

In addition to these state laws forty-two of the large cities including New York and Baltimore have special charter provisions or legislation either permitting or requiring the reading of the Bible in the schools.

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